

# Zion's Herald

WEDNESDAY, MAY 9, 1900

## MOUNTAIN PINES

**T**HROUGH morn and noon and silent night,  
From May around to May,  
The pines upon Chocorua's height  
Climb and sing and sway.

Across the fiercely flaming skies  
Their shielding arms they spread --  
The fire as soft as dream-light lies  
On the sweet-fern's bed.

Aloft their banners far they fling  
To winter's icy gale ;  
Against the storm they bend and sing --  
Oaks, a-shiver, wail.

When summer burns and winter shrouds,  
Beneath the sun and snow,  
Steadfast and strong they pierce the clouds,  
Beckoning below.

O pine trees brave, your banners lend,  
Your shielding arm and song ;  
Into the storm I'll singing bend,  
Spread me and be strong.

Through morn and noon and silent night,  
From May around to May,  
The pines upon Chocorua's height  
Climb and bend and pray.

Written for Zion's Herald by  
Dallas Lore Sharp

A Father tells why he sent his Daughter to

## Lasell Seminary for Young Women, Auburndale, Mass.

"Our reasons for deciding upon Lasell were these:

- 1st. We wanted a school of fair size—rubbing elbows is worth as much as thumbing books.
- 2nd. Our daughter was rather older than the regular "school girl."
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- 4th. You offered an excellent supplementary course of lectures.
- 5th. Proximity to Boston and your plan to make Boston contribute to your school education.
- 6th. The general aim of the school as shown in the catalogue pleased us — this as differentiated from a college course — and this common-sense, all-round discipline has been beyond my anticipations and is deserving of all praise.

Permit me to say that we have been delighted with the three years past and thank you heartily for all that you have done in the development of all the best things in character building in our daughter, and I know that she appreciates her school and has been very happy in it."

For Catalogue or admission blank, address,

**C. C. BRAGDON, Principal.**

### "A BAG WITH HOLES"

REV. J. O. THOMPSON.

IT seems to me that the money sunk in the non-self-supporting official periodicals comes under this head. Your quotation from the *Michigan Christian Advocate* and your own remarks thereupon will do a good deal to open the eyes of a large number of Methodists. If I understand it, Methodists were so named because of their adoption and adherence to the idea of living by method. But if there is anything like a sensible business method in giving 2,500 people on the Pacific coast \$13,810 when they are too lazy or too selfish to support their paper, I cannot see it. No more utterly senseless and useless waste of money has ever been made by any church that I ever heard of. And it is as needless as it is senseless.

Seventeen years ago the writer, with broken health, felt it necessary to ask a superannuate relation. He was still able to do considerable work, but not able to stand the nervous strain of revival services; and he thought that the fisherman who could not help and direct at the drawing in of the net would better step out and give place to a stronger man. He had learned the printing business in his youth, and hearing that a newspaper was for sale in this place, and having saved a little money, he bought it. He and his semi-invalid wife found the climate of the foot-hills of the Alleghanies very favorable to them, and they have worked in unison in carrying on the paper. He has never asked nor received a penny from the Conference collections, but has supported himself, had something to contribute to the support of the Gospel at home and abroad, and has sold out his paper and retired on account of age and increasing infirmities, anticipating that his income will afford him a comfortable subsistence without the necessity of being dependent upon anybody. And the subscription price of his paper has been, until two or three years ago when it was reduced to a dollar, only a dollar and a half a year, and its circulation has never exceeded nor quite reached one thousand. If the General Conference will cut off the leeches which are bleeding the church and leave them to self-support, it will be found that they can live and flourish far more than they have ever yet done. Put the burden of their support on the people who need them, and let the men who are to edit and manage them know that they can no longer be sure of a salary unless they earn it, and they will put such life into their work that the people will be amazed. If they cannot be supported except at such a drain upon the resources of the church, let them be discontinued. If papers are needed

in the fields they occupy, we may rest assured that private enterprise will supply them.

Keyser, W. Va.

### Dr. Cuyler on Saloons in Manila

AT the Ecumenical Missionary Conference there was an important discussion of the topic, "The Liquor Traffic, the Evil of the Importation of intoxicating Drinks into Foreign Mission Fields." Dr. Theodore L. Cuyler, of Brooklyn, the veteran temperance advocate and clergyman, was introduced, and, powerful as his voice is, he could not make himself heard amid the storm of applause that greeted him until his third attempt.

"Brethren of the Conference," he called. "All hail! I know that you don't permit resolutions here, but if you did I'd offer one like this: 'Whereas, One of the most serious obstacles to the spread of the Gospel is the exportation of alcohol into heathen countries by Christian nations, Resolved, That our Christianity needs a little more Christianizing at the core.'

"I'm sure that if ex-President Harrison were here, he'd second that motion. Even such advanced nations as England and America have gone out to the heathen nations holding a Bible in one hand and a bottle in the other, and the bottle has sent ten men to perdition for every one that the Bible has brought to Christ.

"Now, I've got something to say about our new responsibilities in the far East. I'm not going to handle the hot potato of Philippine politics in a political way, but whatever may be the future condition there, today we are before God responsible for the moral well-being of that people. They are under the flag. Today that flag — our Old Glory we call it — floats in Manila over 400 drinking dens. Yes, shame! shame! Oh, if it must hang above those hells, hang it at half-mast — the flag that we love better than anything except our Bibles!

"Well, I have spoken out about my own country, and before men of many nations. I have said what I would not have sat still and heard a man of another nation say. Oh, what a blessing it would be could this liquor traffic be swept away by a stroke of the pen as Abraham Lincoln swept away that other great evil of slavery! How I wish we could find that pen again and that our honored President would use it to sweep away the new slavery. We'd give him a shout beside which the greatest outburst of this Conference would be the murmur of a zephyr. Let this mighty gathering send out its united protest against the importation of alcoholic intoxicants among the native races."

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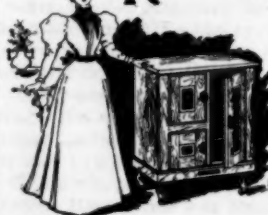
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# Zion's Herald

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## Zion's Herald

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GEORGE E. WHITAKER, Publisher  
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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Foreign Trade

The promptness with which Porto Rico began to send us her products as soon as the question of tariff rates was settled, will add to the remarkable developments of our foreign trade during the current fiscal year. Cuba's progress in the arts of peace is indicated by the figures which show that during the first nine months of this year she has sent us \$19,100,000 worth of her products, and bought of us goods to the value of \$19,680,000 — a gain of about fifty per cent. over the corresponding period of last year. Imports from Hawaii show an increase of \$3,300,000, and our exports to that territory are \$3,700,000 more than those of the first three-quarters of the last fiscal year. The Philippines show a smaller increase on account of the disturbed condition, but we have received shipments from them whose value exceeds those of the first nine months of the preceding fiscal year by \$1,100,000. Our Asiatic trade is hardly less than wonderful; our exports already show a gain of \$16,300,000, and our imports a gain of \$32,000,000. With all the effort we have made to secure the trade of the South American Republics, our trade with Asia exceeds that with our Southern neighbors by more than \$15,000,000.

### Education in Egypt

The buildings of the Gordon Memorial College at Khartoum are now completed, and will be opened as soon as an organization of teachers is effected. The curriculum includes the usual literary, classical and scientific courses, with special instruction in agriculture, engineering and horsemanship. The schools which have been opened in the larger towns have been gradually preparing the way for the pupils coming to them from the mosque schools to continue their studies at Khartoum, and the present condition of educational matters in Egypt is of the most promising character. In 1887 less than two thousand scholars were under the direct management of the English, while in 1899 there were 23,390. Parents and guardians are at liberty to select either English or French as the foreign language to be studied by their children in the Government schools, and it is noted that seventy-eight per cent. of the pupils under instruction last year were studying English. This

fact is an eloquent tribute to British management, and promises much for the future of the Soudan. The wonders accomplished by Kitchener on military lines are eclipsed by the marvels which Lord Cromer, the British Agent and Consul General, has wrought in the finances, administration, and general condition of Egypt.

### Japanese Coolies

Three months ago the immigration of Japanese coolies into the United States was so very small that it passed unnoticed; but since that time they have been coming over in droves. It is estimated that at least 15,000 have found their way to the Pacific coast, and have been very largely employed by certain railroad contractors in the Northwest. Indeed, it is more than suspected that these same contractors are responsible for this remarkable influx of a very undesirable class of immigrants. It has been noticed that every immigrant appears to know that under the law he must have thirty dollars or he cannot be admitted, and that in hundreds of instances it is found that each coolie has only a few cents more than that amount. The Treasury Department has sent a special agent to investigate the matter so far as it relates to the coolies themselves, but the contractors are probably beyond the reach of the law. Japan will doubtless interpose and prevent further emigration if it can be shown that its subjects are being brought over under misrepresentation.

### Finland's Woes

Whatever terms Great Britain may propose for the Boer Republics when the work of subjugating them is completed, they cannot be so harsh as those which Russia has forced upon the Finns. Finland has been conspicuous in her loyalty to the Czars. There has never been a time since the disastrous peace of 1809 when the Emperor of All the Russias was not as safe on any public highway in Finland as in the innermost room at Peterhof. She has submitted to the suppression of the autonomy solemnly granted to her by a succession of Czars, and she has made no tumult while Russian officers have been displacing the Finnish in the administration of local affairs. The Finnish flag, currency, postage stamps, and the separate organization of the Finnish army, are all things of the past. Now the heavy hand of the Autocrat is laid upon the schools, and they, too, must be Russified. The Russian language has been made compulsory, the Russian censor is exercising his authority, and the Finns learn for the first time that half the studies which have made their school system one of the best in Europe are seditious and must be dropped. No wonder that last year 15,000 of these loyal subjects emigrated to other lands, and that this year more than 50,000 will follow their

example. Finland will remain a geographical designation, but within ten years it will cease to be the Land of the Finns.

### Freight Rates

The present freight rate from Antwerp to Hong Kong via the Suez Canal is eight dollars a ton, and this is about the same as the rate from San Francisco. Unfortunately for our trade, the transcontinental rates are high. It costs about eight dollars a ton from St. Paul to the Pacific coast, so that American shippers are at a disadvantage. But now comes a great railroad magnate and says that in two years he will take a ton of freight in Buffalo, transport it to Puget Sound by rail and thence across the Pacific in his own steamers, and land it in Hong Kong for eight dollars. He gives the figures to show that this can be done at a profit, and the figures are apparently all right; but when a ton of freight is transported that distance for eight dollars, it will be time to inquire if eastern local rates may not be reduced to the advantage of shipper and carrier.

### Competition in Ocean Speed

Some nautical prophets have been predicting that in the immediate future ocean steamers would be built with great cargo capacity, but with only moderate speed. Last week it was announced that orders had been given for a new steamer that will not only be larger than the Oceanic (the largest now afloat), but faster than the fastest either afloat or under contract. She will be forty-eight feet longer than the Oceanic, with engines of about 45,000 horse power, and is expected to make more than twenty-four knots an hour. This is two knots faster than the record of the Kaiser Wilhelm der Grosse, and one knot faster than the Deutschland is expected to make on her maiden trip next month. The distance from Queens-town to New York is 2,780 knots and the best record is about five days and seven hours. Should the new mammoth come up to expectations, she would cover the distance in four days and twenty-one hours. Even this does not begin to mark the limit of speed. The inventor of the steam turbine, which drives the fastest boat in the world, claims that he is able to build an ocean steamer capable of making thirty knots an hour, and such a rate of speed is more than probable within the next ten years.

### Austria and Germany

Great importance attaches to the visit of the Austrian Emperor in Berlin. Ostensibly the occasion of his visit is the celebration in connection with the coming of age of the Crown Prince, but other and graver questions will be considered. It is now twenty-one years since the two coun-



tries entered into an alliance to which Italy was subsequently admitted, and their course has done much to insure the peace of Europe. Since the death of Bismarck there has been considerable friction, and Germany's action in refusing admission to Austrian subjects seeking employment in the Polish provinces, as well as her encouragement to the ten million inhabitants of Austria who speak the German language and who are resisting the Slav element in the attempt to control the Government, has increased the tension. Neither nation is yet prepared to go its own way, but to what extent they will depend upon the alliance in the future is a grave question not to be settled finally by the two Emperors in council, but by the shaping of events to which both France and Russia will be important contributors.

#### Reforming the French Army

The French Minister of War has just issued a most radical temperance order that has attracted wide attention. The French custom of taking brandy, absinthe, and other spirits, under the disguise of "appetizers," prevails among all classes. The medical authorities of the army have been investigating the effects of this custom on the physical and moral side, and from time to time corps commanders have been so far convinced of the evil wrought by these common drinks as to prohibit the sale of them in the army canteen. Last November the Minister of War put himself on record as much gratified with the course of these corps commanders, and he has now decreed that this beneficent measure shall no longer be confined to single corps, but that throughout the French army there shall be no official sale of any of these "appetizers." Light wines, cider and beer remain as before; but to take away from the French soldier his daily potions of absinthe, is to leave him with very little appetite for lighter drinks. It is a tremendous gain for temperance, that in the interests of a better morale this great military commander has the courage to banish distilled liquors from canteens, and it will be no surprise if the soldiers of France willingly lay aside a national custom in their desire to raise the standard of the French army.

#### Unreasonable Prices for Paper

One great trust is likely to find a strong opponent. Without any reason or warrant to be found in the conditions of the cost of manufacture, the combination which controls the market has raised the price of paper from sixty-eight to one hundred per cent. The American Publishers' Association, composed of the publishers of 22,000 newspapers, took advanced ground at its last annual session, and has now presented a memorial to Congress asking for relief. Its representatives were courteously received by the Senate Committee of Finance, and a copy of the memorial was sent to the House Committee of Ways and Means. They simply asked that Congress inquire into the conditions of which complaint is made, in order to recommend such legislation as will protect them from what they consider extortion. With all the leading newspapers of the country aggrieved by the unjust action of a single

trust, and with a practically unanimous request for relief at the hands of Congress, there ought to be good reason for the hope that an adequate remedy will be found. Newspapers being sold at a fixed price, it is impossible for them to shift the increased cost to their customers, and for this reason they are all agreed in their request that Congress come to their aid. As an instance of what the increase in the price of paper means to the publishers, it may be stated that at present prices ZION'S HERALD will be compelled to pay one-fifth more for its paper this year than it paid last.

#### Otis Coming Home

General Otis is no longer in command in the Philippines, but has sailed for San Francisco, leaving General MacArthur to continue the work of pacifying the insurgents. In an interview, just before leaving Manila, he is reported to have said that the various guerrilla bands are still active, but they are simply fighting in the hope of winning better terms from the Americans. He did not credit the rumor that Aguinaldo is dead, and later news is to the effect that the rebel chief is at the head of a considerable force in the northern part of Luzon. This force was collected by General Tino, and General Young is asking for reinforcements that he may destroy this latest army of the insurgents. There have been several sharp engagements within a week. Panay, Samar, Leyte, and one or two of the other islands, have shown signs of a determination to enter upon renewed hostilities; and while the insurgents have been severely punished, with very small losses on our side, there has been a very general feeling of disappointment that so much fighting has taken place after we were assured that the trouble was practically ended. The new Philippine bill of rights, as the criminal code recommended by General Otis is called, will go into effect on the 15th inst., and it is hoped that as soon as the Filipinos realize what the change means for them, they will be less demonstrative in their hostility to American occupation.

#### Roberts Moves Towards Pretoria

After thoroughly acquainting himself with the disposition of the various forces of the Boers, Lord Roberts began a general advance on Pretoria. The initiative, so long maintained by the Boers, is now taken up by the British. Moving north from Bloemfontein, Roberts got the enemy on the run in an open country and rushed across the Vet River on Friday and Saturday. Apparently the Boers were driven at every point, and with heavy losses of men, guns and animals. Brandfort, Smaldeel and Winburg fell in rapid succession, and the British came into possession of more than forty miles of the main road from the Free State to Natal, thus opening a considerable part of the country for Buller's advance. The British are forty miles nearer Pretoria than they were a week ago, but they are still 210 miles away. Naturally the disastrous defeats have tended to discourage the Boers, but they show no signs of yielding, and good judges predict that the war is not likely to end before Christmas. The British casualty list foots up a total loss of about twenty thousand men, and of

this number 2,223 are known to have been killed and 2,092 have died from wounds and disease. The war has already cost the British treasury more than \$115,000,000, and this is but a small part of what the British taxpayer will be called upon to pay. London's impatience for an advance on Pretoria evidently had no effect on Roberts, who appears to have waited till he was prepared to keep his army on the move; but there is a very different feeling in the British metropolis now that the advance is actually under way.

#### Severe Fighting in Ashanti

During the past week three despatches have been received from Sir Frederick Hodgson, Governor and Commander-in-Chief of the Gold Coast Colony, who is in command at Kumassi. They show unmistakably that the natives are prepared for desperate fighting, and that the situation of the British forces has become very serious. Lagos, Sierra Leone and the West African frontier have been drawn upon for reinforcements, but the natives lie in wait for them and harass them at every point. The Ashantis appear to have mustered 10,000 men for an attack on Kumassi, and the British have been surprised to find so many up-to-date arms in possession of these savages. The fighting qualities of the Ashantis are well known, and they declare it to be their purpose to drive the English out of the country. They will not succeed in this; but unless Sir Frederick is speedily reinforced, they will make a great deal of work for the British army during the next six months.

#### Events Worth Noting

Sanford B. Dole has been appointed Governor of the Territory of Hawaii. He is the son of an American missionary, and became president of Hawaii after the monarchy was overthrown.

Judge Lochren, of the United States District Court of Minnesota, has decided that Porto Rico is a part of the United States and subject to the Constitution without Congressional action.

The inroads which Christianity has made in Japan have prompted the leaders of Buddhism to send two of their number to make a careful study of religious and social institutions in the United States.

On May 4, Brazil began an elaborate celebration of the fourth centenary of its discovery. Congratulations were received from the Emperor William and King Humbert, and the Brazilians have displayed great popular enthusiasm.

The President vetoed the resolution for opening a part of the Navajo Indian Reservation on the ground that it would deprive those Indians of lands to which they are fairly entitled, without adequate compensation. It is the first veto of the session.

One of the worst mining disasters of recent times occurred in the Schofield mine, in Utah, last week. More than 375 men are believed to have been entombed, and it is not likely that any of them will be taken out alive.

Admiral Dewey is carrying out a program made several months ago, and has been the guest of several Western and Southern cities. Chicago and St. Louis gave him a grand reception, and Memphis was not far behind in point of enthusiasm. The Admiral announced before leaving Washington that there was to be no thought of politics during the tour.



## WE WANT CHRIST

IN his journey around the world Henry Drummond, while visiting Japan, addressed thirty or forty native pastors at Tokyo. At the close of his address he asked them if there was any message they would like to have him take home to the churches in England and America. They replied through an appointed spokesman: "Tell them to send us one \$6,000 missionary rather than ten \$2,000 missionaries;" and "Tell them that we want them to send no more doctrines; Japan wants Christ."

The want of Japan is the want of Christendom today—the want of the church most of all. Doctrines or no doctrines—and there is no lack of doctrines—what is most wanted is Christ, the personal experience of Christ in us, the hope of glory. This has been the conquering power in God's messengers in every age. Paul's preaching is on record—sermon after sermon to Jewish mob and Jewish rulers and Roman princes, and in all he tells what he saw on the way to Damascus and how he was not disobedient to the heavenly vision.

History is good and important. We are all interested in the discovery of old manuscripts and buried monuments and the clay tablets of Assyrian libraries; but how few of us can examine and decipher them for ourselves, or pin our faith on proofs from our own discoveries. Miracles are recorded and verified, and verifying testimonies given to divine records; but who of us can wait to investigate the record for ourselves before believing and receiving the Gospel? We have the teachings of learned men—but that is only testimony; and other learned men today are busy disproving and correcting the teachings of those of former generations. What is needed is personal experience of Christ. The weakness of the church today is in that we have gotten away from the simple experience of life in Christ, and are substituting for it researches in archaeology, manuscripts, monuments, and mummy clothes. Interest in sacred art, pictures and architecture, ceremony and churchly ritual and creeds, are taking the place of personal experience of the living Christ. Growing less spiritual we become more exactly formal; lacking fervor, we multiply ceremony; with less devotion, we have more elaborate music. What is needed? Conversion—that which brings a sense of the Divine presence, the personal knowledge of God. Do we have the witness of the Spirit now? Does the minister ask the seeking penitent, "Have you found the Saviour? Does the Spirit witness your acceptance?"

The Holy Spirit is what the church needs. As Charles Wesley was inspired to sing,—

"Come, Holy Ghost, our hearts inspire!  
Let us Thine influence prove;  
Source of the old prophetic fire,  
Fountain of life and love.

"Come, Holy Ghost, for moved by Thee  
The prophets wrote and spoke,  
Unlock the truth, Thyself the key;  
Unseal the sacred book.

"God, through Himself, we then shall know,  
If Thou within us shine;  
And sound, with all Thy saints below,  
The depths of love divine."

His touch would give fire to the sermon,

His presence transform the convert. His indwelling alone can make the church the body of which Christ is the head. We know man, know what affects men, what will move men. Nothing else will do. If Christ be not in the church it has no life or power, however much of culture. If Christ dwell in men they form His body. We want the Christ.

## THE DISCIPLINE AND AMUSEMENTS

THE action of several of our leading Conferences, asking the General Conference to modify the amusement paragraph, makes it pretty sure that this subject will come up for discussion. It is important that all concerned should know just what is proposed, and why.

It is not proposed to encourage the prohibited amusements. Certainly a large number of those opposed to the existing legislation are as stoutly opposed to the amusements in question as could be desired. A great many of them would wish to have some admonitory paragraph, or something in the way of counsel, retained in the Discipline. The sole proposition is to take away the mandatory and penal character from the legislation, thus going back to where our church was before 1872, and where most of the other churches are now. In that case Methodists would have their reason, conscience and judgment left, and would doubtless use them in this matter as faithfully as Baptists, Congregationalists, and others now do. No one is to be compelled, urged, or advised to resort to these amusements, but all are allowed to decide for themselves what Christian discipleship demands in the matter.

For this action many reasons are given. The first and lowest is that the existing legislation is illegal, because unconstitutional. This opinion, held by many, was evidently held by the committee on Judiciary of the last General Conference which made a report to the Conference, the gist of which is as follows:—

"We are of the opinion that Paragraph 240 [248 in our present Discipline] of the Discipline was an act of legislation by the General Conference of 1872, and not a judicial construction of the General Rules upon the subject contained in said section; that the clause therein relating to specific amusements changes the Section 30 of the General Rules by adding thereto to the amusements enumerated in said Paragraph 240, and is therefore in violation of Section 4, Paragraph 67, of the Discipline, which declares that, 'The General Conference shall not revoke nor change the General Rules of the United Societies.'"

Many are opposed to the existing legislation as wrong in principle, as being an instance of that legislative tinkering which the mechanically minded find so promising, but which experience shows to be so barren of good. In the discussion in the New York East Conference, Prof. Rice declared that the attempt to legislate evil out of the church has itself proved an evil. Dr. Buckley objected to specifications of the kind we have as contrary to the doctrine of St. Paul. When mechanically taken, as they are pretty sure to be, they generate a mechanical habit of thought in the matter, and result in the most grotesque inconsistency. For

instance, a mechanical horror of dancing is generated, without regard to persons and circumstances; while kissing games are tolerated even at church entertainments! Shakespeare may be read and studied to great profit; but Shakespeare on the stage is a deadly peril! Methodists may not decide for themselves respecting the theatre; but they are allowed full liberty concerning the opera! And yet the average opera is quite as bad as the average play. To such pitiable inconsistency we are inevitably brought by the attempt to form specific codes, except in things essentially immoral. The list of things prohibited is never complete, and the conclusion is apt to be drawn that all other things are permissible. The only escape from this unedifying state of affairs is to fall back on good sense and good conscience, and, having instructed, leave the disciple to apply them.

A further reason for the proposed action is that the present rule is both ineffective and mischievous. It has done us evil and not good all the days of its life. We have heard Dr. Buckley publicly recite how he had opposed the original measure and foretold the evils which have since come to pass. He is also reported as having declared his purpose at the recent meeting of the New York East Conference to work for its repeal at the General Conference. The *Northwestern* recently said editorially: "We frankly admit that this writer voted with both hands against the specific prohibition in 1872, then believing that that which has come to pass would thus result. We believe that the solemn tests of a good conscience laid down in the older and simpler general rule appeal more authoritatively than do any and all specifications."

Now it would imply the utmost uncharity, approaching well-nigh to slander, to hint that men like Dr. Buckley and Dr. Edwards are moved in their judgment by any secret hankering after forbidden things, or by any undue deference to the world in their opposition to the legislation in question. The person who can make such a suggestion thereby shows himself unworthy of consideration, either on the score of weak-minded ignorance or of malignant pharisaism. The truth is—and every one knows it—the rules are ineffective and disregarded. The penalties are not enforced, and every one knows that too. Great numbers of our people do patronize the forbidden amusements, and we have been unable to learn of any trial or punishment of anybody on that account since the prohibition went into the Discipline. We are doing business on false pretenses. We are making great claims to superior spirituality on the basis of this legislation; but the law is fast becoming not only a dead letter, but an abhorrent corpse of hypocrisy, or the subject of a cynical smile.

And not only is the rule ineffective for good, it is also mischievous. If it were simply ineffective, like the rule against the wearing of gold and costly apparel, it might be allowed to fall into innocuous desuetude. But it is effective for mischief in excluding from our church the thoughtful, conscientious, freedom-loving persons who are seeking a church home. These find it hard to assent to rules which do not command their judgment; they demur



against seeming to assent to rules they purpose not to keep; and they go elsewhere. We have it from a ministerial acquaintance that at a recent gathering of friends, all ministers, the question was raised whether they had had any trouble with this rule. The fifteen ministers present reported an aggregate of seventy-five persons in their own charges lost to the church on this account during the year. These were not debarred by the practice of the church, but by their own consciences and self-respect.

To our minds the chief difficulty with the present rule lies just here, in the essential inaccuracy of our position, and in the moral scandal thence arising for all truth-loving minds. We believe there is a strong moral obligation on the part of the church to bring its rules into conformity with its practice in this respect. The great body of our members will insist on thinking and deciding for themselves in this matter. They feel the enormity and the indecency of arraigning and stigmatizing the social customs of friends and neighbors and fellow Christians, who otherwise seem to be as good and pure as themselves, and as effective for righteousness in the community. We must recognize this as an accomplished fact, or else go on conducting the affairs of a great church on a basis of false pretenses by the nursery method of big but unexecuted threats, and giving those who come to us, dreaming of truth and sincerity, their first lesson in Jesuitry and hypocrisy.

We believe there is a more excellent way—the way of truth and frankness; and we believe that this way will commend itself to all those who believe that honesty and veracity and truth in the inward parts are more important and more fundamental virtues than paper spirituality. If it be called a retreat, we reply that it is a retreat from an untenable position and a progress in the line of truth and honesty. To any who fear the action may be misunderstood, we reply that it will be far easier to save any fair-minded man from misunderstanding than it is to justify our present position to one who desires his yea to be yea and his nay, nay. Of course there are men who make a business of misunderstanding, but we need not consider them. We may expect some flaming declamation, misleading headlines, and cheap cartoons; but a very moderate amount of courage and intelligence will render them harmless.

#### An Unwise Judge

SOME years ago it was proposed that no one should be allowed to speak of "science falsely so-called" who had not taken at least the first degree in arts. The proposal was received with unanimous favor by scholars. We incline to think that an addition to this wise proposition should be made, to the effect that no one should be allowed to speak about higher criticism who has not some first-hand acquaintance with the subject. We are aware that this is a "counsel of perfection," and would prove embarrassing to many voluble talkers, but it would be a great relief to thoughtful persons who soon weary of claptrap.

We are moved to these remarks by a paper in a recent New York *Advocate* on "The Decline in the Methodist Episcopal Church." Among the chief reasons the author, a great legal light, finds higher criticism. He wishes some of our theological

schools would "suffer the same fate as Cokesbury College." "Such schools will make the Methodist Episcopal Church only an ornamental corpse, like the Protestant Episcopal Church." He hopes "the General Conference will take such action as will require all our theological schools to teach Methodist doctrine, or else free the church from them. The boasted claim of 'higher scholarship' is only the death-knell to Methodism."

This is not the utterance of the "unjust judge," but of the unwise and belated judge. The legal mind tends to become a slave of words and dictionaries and statutes, and to lose all living sense of reality. It was a lawyer who advised the Presbyterian Assembly that the truth of Prof. H. P. Smith's views was an irrelevant question; the only point, to his mind, was: Did they agree with the Confession of Faith? If this unwise judge will come out of his law office and look around, he will feel the indecency of calling the Protestant Episcopal Church an "ornamental corpse;" he will see the hysteria of wishing any of our theological schools burned; he will begin to query whether a Methodism that can be done to death by scholarship ought not to die, as being founded on untruth and fear of the truth; and he may even get some dim suspicion of the fact that for all true Methodists the truth has absolute right of way, no matter what becomes of the fathers, or the standards, or any other broken reed.

Our unwise judge has zeal, but it is not according to knowledge. He should ponder on the fact in ethical science, that good intentions alone are an insufficient outfit for an instructor and reformer. He would also do well, until better informed, to reflect on the wisdom of the ancient proverb which advises the shoemaker to stick to his last—a maxim of which we have long thought well, and for which we now profess our unconditional respect.

### THE BROWN CHAIR

THE Brown Chair is glad to number himself among those brain-toilers for whom outdoor life is a kind of mental and physical salvation. Without it, the machinery of his mind, he is confident, would run down like a clock denied its periodical winding. How do they do it, these incessant intellectualists—these Germans "buried under the mass of their own folios," these absorbed students, midnight and daylight toilers, slaves of desk and pen and book? The answer is not far to seek. They feed upon their own unrecuperated vitality; they run till the last coil of the spring is relaxed; then they stop. "They have their day and cease to be." On the other hand, those who offset the drain of the mental life by wholesome outdoor recreation that has stimulus and interest in it, wind the clock of life over and over again, and are likeliest to live in mental and bodily health and usefulness until they hear it strike a good round twelve. I have always taken peculiar comfort and delight in Charles Kingsley's estimate of outdoor life. How he enjoyed it, how he thrived by it, how he used it for the furtherance of noblest work, with what urgency and heartiness he recommends it to all! "How merciful God has been," he exclaims, "in turning all the strength and hardihood I gained in snipe shooting and hunting and rowing and jack-fishing in those magnificent fens to His work! While I was following my own fancies, He was preparing me for His work."

If one wants an argument in favor of field sports, here it is. Exercise with the rod and gun furnishes that wholesome play

of the muscles, combined with mental interest and stimulus, which the most beneficial exercise requires. There is a certain jubilant, buoyant, engrossing excitement about shooting and fishing which makes a man forget that he is out for exercise, and thus eliminates all that is perfunctory in walking and climbing and deep breathing, and gives Nature a chance to repair the body unawares, as she does in sleep. Our primal instincts are so strong that there is really no other form of exercise that gets hold of us in the same all-possessing way as the pursuit of fish and game. Looked at from the purely humanitarian standpoint, it is admittedly open to objection. But looked at from the standpoint of what might be called the higher economics, it certainly furthers some of the most important purposes of God.

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Accordingly, when the spring sunshine wraps the trees in a pale mist of young leafage, when the frogs pipe musically all night long in the meadows, and the robin's carol makes one feel like a boy again, the Brown Chair, with all the sons of good old Izaak Walton, far and near, wakes to the blissful fact that angling time has come again. Let us take our rods and go. Boarding the cars, we spin out of the city in the May sunshine, equipped with split bamboos and multiplying reels and landing-nets and patent rubber waders and flies swarming in Russia leather. We picture ourselves wading under the balsam arches of mountain brooks, flinging our flies incredible distances, and gallantly playing the goodly trout that leap to them, until the brook becomes but a silver highway crowded with speckled pilgrims on their way into our creels.

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This is the anticipatory side of fishing, and not the least of its evasive charms. Then there is the realization—which is a different thing. Winter, we find, has not yet wholly surrendered his mountain fastnesses. We flounder through lingering snowbanks, and wallow in miry logging-roads, and climb slippery stretches of rock, and at length reach the brook and step into its cool waters—heavens, how cool! so cool that our feet and legs ache in our patent waders, and wonder if the microbes of chilblains (for our modern cult compels us to trace every ache to a microbe) can penetrate warranted rubber leggings.

Anon, when we have climbed upon a rock to thaw out in the sun, we "bend on" fresh flies, and swing our sixty feet of line and let drive at a black swirling pool, far below. But what is this? Ah! we have caught a branch, twelve feet above the stream, and must cut our tackle high as we can reach and rig over again. But at length we are at the sport in good earnest. Our flies drop here and there upon the shouting stream, and we retrieve them and cast again—a beautiful exhibition, which the trees bend to behold (sometimes too low), and the birds gossip about in shrill excitement. So we angle down to the valley again, with much art, exercise and futile excitement, but no fish. The rainbow-colored swarm in our fly-book is visibly thinned—and yet the natives say that fly time has not yet come.

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Has not come? Let us sit down on a stump and think of that for a minute. Have we seen a natural fly anywhere along the stream? Not one. And if the fly of nature has not come, will the trout of nature be looking for the fly of art? By all the decrees of angling fad-dom it ought—but does it? By way of pleasantry, let us ask this ridiculous little barefoot country boy, who comes up stream (contrary to all laws of angling), casting with his



crooked alder pole and yard of pack-thread. Great whales! what is that he has flashing in the air? A trout? Yes, and now another! Into his jacket-flaps they go. Let us see your catch, sonny. Behold, he has slit the lining of his jacket for a creel, and from his waistband down it is crammed with a wriggling rainbow! Ten pounds of shining beauties caught in an hour with worms. Angling is a beautiful art—but tomorrow we will go just fishing.

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In theory we still angle; in practice we fish. Every spring, when we return to town with the phenomenal catch of the season, we angle with glowing complacency in the presence of our angling friends; but none shall know how diligently and primitively we fished in the brook. The Brown Chair's fly-book remains perennially fat; none is better supplied with the millinery of the gentle art than he; but every feather smells suspiciously of Russia leather. In a humble hip-pocket is secreted meanwhile, once a year, the outfit of the successful Piscator—a bit of short gray line, with sinker and common eyelet-hook. So the Brown Chair departs for his mountain stream; and all the rest of the glittering outfit goes along to protect him from the implication of being a mere fisherman.

BROWN CHAIR.

## PERSONALS

—Rev. George A. Clarke has been transferred from the Minnesota to the New England Conference, and stationed at Winchendon.

—Rev. H. B. Swartz and family have reached their home in Nagasaki, Japan; he will take the place of Dr. Vail in our school in that city.

—Rev. Dr. and Mrs. O. S. Baketel have gone to Canton, Ohio, to visit his parents, and will go on from there to Chicago to visit the General Conference.

—Rev. M. B. Pratt, who was transferred from the New England to the East Ohio Conference and stationed at Akron, O., is having a pleasant opening on his new charge.

—In Calais, Me., April 30, Rev. Simpson A. Bender, pastor of Knight Memorial Church, and Miss Mary Tait, of Calais, were united in marriage, Rev. J. W. Day performing the ceremony.

—Prof. J. W. Magruder reports that already some \$600,000 toward its one million twentieth-century stake has been secured by Ohio Wesleyan University, in cash, property, annuities, and provisions in wills.

—Rev. F. W. Warne, of India, and Rev. O. H. Cessna, of Chicago, each received the honorary degree of Doctor in Divinity from Garrett Biblical Institute, Evanston, Ill., at the recent Commencement, Tuesday, May 1.

—Bishop Joyce, at the request of Rev. C. F. Parsons, presiding elder of Augusta District, Maine Conference, has released him and appointed him to Westbrook, and has made Rev. C. A. Southard presiding elder of the district.

—Mr. W. H. Nichols, of Calais, Me., lay delegate-elect to the General Conference, was taken seriously ill, April 28, and will not be able to fill the place to which he was elected. Mr. Nichols is one of the most efficient laymen in Eastern Maine.

—The *Springfield Republican* thus refers to a distinguished lay delegate at Chicago: "Former Gov. Pattison of Pennsylvania tells the Chicago newspapers that he would accept second place on the ticket with Mr. Bryan. Just now he is in attendance at the Methodist General Conference at the West-

ern city. Mr. Pattison, like Mr. McKinley, is a Methodist of high standing, and in the days of his political success in Pennsylvania he was supposed to derive considerable support at the polls from the members of that denomination."

—Mrs. Emma Donnell, wife of Rev. J. A. Morelen, of Dresden Mills, Me., passed to her heavenly home, April 23, aged 66 years. Her faith in Christ sustained her to the end. While the husband is deeply afflicted over his loss, yet he humbly bows to his Heavenly Father's will. A suitable memoir of this excellent woman will soon appear.

—Rev. J. F. Allen, of Worthen St. Church, Lowell, was presented on Sunday with a purse of \$50 from his people, and told that he was granted a vacation of two weeks in order to visit Chicago. This is a practical and admirable suggestion which, we hope, will be imitated by many other churches.

—It is a significant straw that intelligence reached the War Department, May 2, that Major George W. Kirkman, Forty-ninth Infantry, U. S. V., First Lieut. Robert C. Gregg, Forty-ninth Infantry, and First Lieut. Clayton J. Bailey, Twenty-seventh Infantry, had been tried and dismissed from the service for drunkenness in the streets of Manila.

—Bishop Foster has returned from St. Augustine, where he spent most of the winter. In a conversation with him, last week, he informed us that he was no longer able to do consecutive work, either with tongue or pen. We regret to state that he seemed more feeble than before he left us for Florida. He spoke in tender and affectionate terms of his colleagues of the Episcopal Board. To depart and be with Christ is now his profound desire.

—The long and anxiously looked-for biography of Dwight L. Moody, by his son, William R. Moody, is received. It is a thrillingly interesting and inspiring volume. The son closes his brief introduction to the book with these significant words: "Father lived solely for the glory of God and for the spread of the Gospel of Jesus Christ. It is the earnest prayer of the family that in this record of his career his life's purpose may be conserved."

—On Thursday, May 2, a pretty home wedding occurred at the residence of Mr. Samuel Williams, West Medford, the contracting parties being his daughter, Miss Rose M. Williams, and Mr. William H. Couch, of West Medford, and the officiating clergyman Rev. G. M. Smiley, of Lowell. Miss Williams is very widely known as the singing evangelist who has for the past ten years ably assisted Mrs. Reed, of Trinity Church, Worcester, in her evangelistic work throughout New England.

—Secretary Long is looking forward with pleasure to his summer vacation at his old home in Buckfield, Me. Last year he spent some of his time in manufacturing three rustic chairs. He cut the wood and fashioned the chairs himself. The love of the New Englander for his native heath is something strong and romantic. Secretary Gage of the Treasury is reported to have said, when burdened with the cares and duties of his present great office, that he found his chief comfort in the thought that when his secretarial work was done he would purchase a farm in New England and retire "and watch the other fellow bear the load."

—The *Christian Register* of last week observes: "Rev. Cyrus A. Bartol, D. D., has this week passed his eighty-seventh birthday. With a cheery spirit, with a mind open to all the genial influence of nature, art, and all the human world around him, he takes his daily drives and walks,

and enjoys in peace the evening of a well-spent life. He has lived so long in his present home that his name has been nearly polished from the brass doorplate at the entrance of a dwelling always hospitable to the men and women who had any interest in human progress." Dr. Bartol is tenderly and gratefully remembered by many of our readers because of the generous and very discriminating monograph which he wrote on "Father Taylor," whom he loyally befriended for so many years.

## BRIEFLETS

A high ecclesiastical dignitary is reported as saying he wished all New England were sunk in the sea; then we should have peace. This dignitary cannot be accommodated. New England declines to sink. Moreover, the dignitary is in error, not knowing the truth and the facts of history. Light comes from the East. The Wise Men came from the East. ZION'S HERALD is published in the East. What more would the dignitary have?

The *Congregationalist*, in its very excellent report of the Ecumenical Missionary Conference, says: "Rev. W. F. Oldham, missionary of the Methodist Episcopal Church in Malaysia, struck a popular chord when he intimated that the theological seminaries of Protestant Christendom are sadly defective in their preparation of men for the mission field. And he was equally in touch with the thought of the audience when he insisted on the abolition of all attempts to impose Occidental theologies and institutions on Oriental minds by force of authority and with the air of conscious superiority. He would have the missionary so know and sympathize with his hearer that nationality and selfhood are well-nigh lost in a sympathetic union with his hearer's point of view and type of mind."

The subject of Missionary Bishops will need to be very rigidly scrutinized by the General Conference. Fortunately the committee on the Episcopacy is able and thoroughly representative, and its recommendations will receive the consideration which they deserve. There are some nice schemes afoot for the election of Missionary Bishops which are wholly personal and ambitious, and which should receive summary treatment. We do not believe in Missionary Bishops except where the field is particularly critical and urgent, and the providential man for the place clearly appears. The history of the church shows that these cases are very rare. Let the church beware of the man who seeks to make a berth for himself as a Missionary Bishop. The question might well be raised whether any man who is and has been doing this sort of thing is fitted to be a missionary at all.

The following extraordinary case of filial affection deserves recognition. A "prominent candidate" for the episcopacy is reported as telling his friends that he does not desire the office for his own sake, but because it would make his father so happy! This touching devotion recalls an utterance from an official editor some years ago. He described how a little boy walked to school instead of riding, in order that his mother might have one of the *Advocates*, and added, by way of encouraging others to go and do likewise: "God is certain to honor that lad in time, and almost certain to glorify him in eternity." We feel that no less should be said in the present case.

We referred, last week, to the stern but everywhere present problem which confronts New England in its rapid foreign-



zation. The New Haven *Evening Register* confirms our facts and our fears, in saying: "Here in Connecticut we have of late seen hundreds of immigrant Poles passing through our city to take up their homes in the rural districts of the State, and from the north we have seen hundreds of Canadian French coming down to settle also. What is to be the result? Is our good old-fashioned New England to pass into a middle age of mediocre brain and body? Are we to become so foreignized that our good old-fashioned virtues and culture are to become extinct, and the sturdy character for which our ancestors were famous, and that was the backbone of the country at the most critical moment in its history, rendered useless and the subject matter of a mere page in history? The problem which is presented is one of great significance to the future history not only of New England but of the whole country."

Rev. John G. Paton, D. D., the venerable missionary to the New Hebrides, who has been attending the Ecumenical Conference in New York, will spend a few days in Boston. Next Sunday morning he will speak at the Shawmut Church, and in the evening at the Walnut Ave. Church. In the afternoon he will address a Young People's Missionary Rally at the Roxbury

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### THE NESSUS SHIRT OF BIBLICAL CONSERVATISM

THIS shirt is the notion of the verbal dictation and technical infallibility of the Scriptures. This notion has been the prolific source of violence and chicanery on the part of religious teachers, and of resulting doubt and unbelief on the part of those instructed. It has led to baseless claims, false pretenses, humiliating defeats, on the part of the church; and it has furnished the enemies of Christianity their chief weapons of attack. Therefore we call it the Nessus Shirt of Biblical conservatism; and this shirt must be torn off before peace and safety can be reached. Until then the church must pursue a policy of evasion, shuffling, paltering, juggling, in its doctrine of Scripture, which will make an increasingly unpleasant impression on the minds of all truth-loving men.

For this traditional notion there is no warrant in the Scriptures themselves or in the facts. It is mainly the outcome of verbal illusion and lack of discrimination. The binding of the many books into one volume has hidden the fact that the Scriptures are not a single book, but a literature. And such phrases as the Word of God have been easily mistaken to mean that the Bible, as we have it, is one book given by divine dictation, so that God is responsible for every statement contained therein. Uncritical minds formed this fancy, and passive minds received it. In this way the traditional doctrine of Scripture grew up; and to maintain it recourse was had to ecclesiastical and secular power, and, when these were no longer available, to all the arts of intellectual sophistication.

But, after all, it is not surprising that there should have been "the times of this ignorance." In reading church history one is often at a loss which to pity most, the persecuted or the persecutor. We can now see in what darkness both parties commonly groped. But with our better insight into the world of nature and his-

tory, it is now certainly time that conservatives everywhere should repent, and bring forth fruits meet for repentance.

To help on this desirable result we point out that Christianity does not depend on its doctrine of Scripture, but on its doctrine of God; and the essential meaning of Christianity lies in its doctrine of God. Christianity centres in its thought of God, the Father Almighty, His Son our Lord, His sanctifying Spirit, His kingdom on earth, His ever-present help in holy living, the forgiveness of sins, and the life everlasting. This, and this only, is Christianity; and to live and work in this faith is to be a Christian. And if we would understand Christianity we must always return to these central truths and to their present power in the world, and work out from them.

Now the great use of the Bible is to help us to this knowledge of God. If it be a dictated book, its chief value lies in helping us to a knowledge of God. If it be a literature, the result of a long historic process, its chief value lies in helping us to a knowledge of God. If as a matter of fact we get this knowledge from the Bible, the question whether it be a dictated book or an evolution is secondary and relatively unimportant. That is a question of fact to be inductively investigated. But in either case the knowledge of God stands sure.

That the body of literature which we call the Bible has grown up as the result of a long historic process, is no longer a question. It was not verbally dictated nor infallibly given. The marks of its human origin are clearly seen in its echoes of more ancient legends, in its mistaken science, in its low moral plane in the earlier stages, and in its social and economic crudities. But the marks of a Divine power revealing itself are also seen in the fact that the legends are given a more spiritual significance than they had in their earlier form, in the slow dawning of a greater light, in the deepening and purifying of the spiritual consciousness until it became possible for God, after speaking to the fathers by the prophets, at last to speak unto men by a Son. If there was a human chaos, there was also a brooding Spirit; and thus slowly out of the void and formless darkness there emerged the light and the knowledge of God. And when we get used to it, this conception of revelation is vastly more impressive than the traditional conception of a dictated and infallible book. It is parallel to God's universal method in nature and history, and it also enables us to escape what Origen long ago called the intellectual scandals and impossibilities of the traditional view.

For if we hold the latter view, then any questioning of any statement in the Bible must be looked upon as essential infidelity, a being "wise above what is written," a rejection of the truth of God. Every student of religious history knows the disasters which have sprung from this position. The Scripture astronomy is not Copernican, and hence the facts of astronomy were long denied. It was not to be thought of that the Holy Ghost did not know the truth about astronomy; and when God had vouchsafed us astronomical information it was a mark of infidelity, an interference with the plan of salvation, a downright blasphemy merit-

ing the vengeance of eternal fire, to look at the heavens themselves to see if the facts agreed thereto. Hence the ecclesiastical authorities for hundreds of years persecuted astronomers when possible, drove them from their chairs when milder measures became necessary, and forbade the teaching of the facts when the facts became undeniable — all lest faith in the Bible should suffer harm.

The same disgraceful history was repeated in principle with all the leading sciences. The facts were at first denied and investigators were denounced. When at last science had gained such prestige as to ignore Biblical science altogether, the illusion still kept up and made its most curious manifestations. Recourse was now had to sophistication and all the arts of the reconciler of science and religion. Some things were forgotten outright, as the solid firmament and the waters above the firmament and the windows of heaven, but the creative days were retained. Scripture science was of course true, but now language became so pliable that no one could tell what the science was, until secular science had revealed the facts. Then by twisting language and by fanciful and far-fetched interpretation, the words of Scripture were forced into harmony with the facts; and the wonderful accord of science with the Bible was duly celebrated. Recall Genesis and geology, and "remember Lot's wife," for illustration.

Now this will never do. When the church takes such a position, it becomes the worst enemy of the faith it aims to defend. It forces the world to remember that churchmen invented Jesuitry and that churchmen have furnished its most notorious illustrations. It raises the query what a church can do for the world which is afraid of the truth and resorts to all manner of intellectual trickery to evade it.

A modern theological seminary which boasts of not teaching higher criticism and of confining itself to "sound and safe" instruction, is only the modern counterpart of the universities which two hundred years ago refused to have astronomy taught as being unsettling and unsafe. It reproduces in modern times the mediæval principle that ignorance is the mother of devotion.

To the question, "What shall I do to be saved?" the ancient and authoritative answer was, "Believe on the Lord Jesus Christ." For the Biblical conservative this is a very inadequate answer, so much so that if any one but an apostle had given it, he would have been convicted of gross ignorance of theological science, and perhaps justly suspected of heresy. One must believe a deal more than that to be saved. One must believe that the world was made in six days, that the first woman was made out of the first man's rib, that a serpent and an ass spoke, that Lot's wife turned into a pillar of salt, that the sun once stood still to enable Joshua to complete a victory, that an ax once floated when a stick was thrown into the water, that a dead man was restored to life when the corpse touched the bones of a dead prophet, and that a whale swallowed Jonah and after some days vomited him ashore safe and sound. If one believed on the Lord Jesus Christ and did not believe all these and many similar



precious truths, he would and should without doubt perish everlastingly. For any one can see that such unbelief would imply a leaning to the carnal understanding which would impeach the Divine veracity and grievously blaspheme the Holy Ghost. Wherefore, it is clearly a great heresy to say that belief in the Lord Jesus is sufficient for salvation.

Such is the grotesque and impossible theology implicit in the traditional view of Scripture.

It is now clear what we mean by calling this view the Nessus Shirt of Biblical conservatism. We have dwelt on this sad history because there seems to be an outbreak of mechanism and illiteracy just now in many of the churches which claims to be in the interest of faith, but which is, however unwittingly, one of the chief allies of the enemies of Christianity.

## GENERAL CONFERENCE

### The Conference Hall

THERE were some things about the Armory in Cleveland, where the last General Conference met, which are delightfully absent from the Chicago Auditorium. Particularly do the bald-headed brethren rejoice. The Armory was a large, open structure, with an enormous sky-light for a roof. This sky-light had not been painted at the opening of the session, and the natural result was that old Sol poured his hottest rays down upon the heads of a large number of delegates. The heat and glare of the sunlight were almost unbearable, especially to the brethren who had no hair on top of their heads. The committee was stirred up, and preparations were made to paint the roof. Meanwhile one of the good Bishops — his name did not get into the records, but he exhibited a wonderful sympathy and discernment — told the sufferers to either put on their hats or raise their umbrellas. And thus the Conference presented the odd spectacle of some of its dignified members sitting with their umbrellas up and their hats on.

The acoustics were also abominable in the Armory. Every man who got a hearing did so at the expense of his lungs. It is different here. The acoustics are delightful. The most timid delegate can get a hearing. There is no trouble about slanting sunbeams and bald heads. It is all done by electricity. Thousands of electric lights are kept burning day and night. There are no windows, yet the hall is perfectly ventilated. This famous hall is in a large gray granite building extending from Wabash to Michigan Ave. on Congress Street, almost in the heart of the city. The hall will seat 4,500 people. The building cost \$3,000,000 and is most elegantly finished both within and without. The corridors of the hall are of marble and all the other furnishings are in keeping therewith. The morning sessions of the Conference and some night meetings will be held in this hall, while Studebaker Hall in the same building will be used afternoons and evenings. The committees will meet in the churches, Book Concern building, Y. M. C. A. building, etc.

### Opening Session

The twenty-third delegated General Conference of the Methodist Episcopal Church began its deliberations in the Auditorium Hall, Chicago, on Wednesday, May 2, at 9.10. At 8.30 the doors were opened, and the throng of delegates and visitors streamed into the hall. A few minutes after the time

announced, Bishop Bowman, the patriarch of the episcopal flock, came forward and rapped for order. He greeted the Conference in behalf of himself and his colleagues, and read a brief note from Bishop R. S. Foster, in which that venerable and honored servant of the church expressed his regrets at not being able to be present. The opening devotions were unusually uplifting, and were performed with becoming dignity. When Bishop Warren, with his resonant, trumpet-like voice, read the inspiring words of Hymn No. 1, the hall with the company present seemed to be lifted out of the commonplace into a realm of joy and heavenliness. Then the great congregation took up the words and sang them with intonations of melody and spiritual power that stirred all hearts with the strange fire that cometh down from above. The creed was recited with unity and fervor. Bishop Foss led in prayer, making confessions and intercession, and praying especially for the power of the Holy Ghost upon the Conference. Rev. H. H. Lowry, D. D., of the North China Conference, led in the responsive reading of Psalm 46. Then came the Gloria. How the Conference sang! It rolled up from all parts of the great audience-room in a mighty volume of music. Rev. Austin Griffin, D. D., of Wyoming Conference, read the second Scripture lesson — Acts 1:1-14. Hymn 763 was announced by Rev. Harry Swan of the West Texas Conference. Prayer was made by Rev. Hilary A. Gobin, D. D., of the Northwest Indiana Conference, and Hymn No. 276 was announced by Rev. Jacob Yunkers, D. D., of the North Germany Conference.

Bishop Merrill took charge and opened the business session. Dr. D. S. Monroe, of Pennsylvania, who has held the office of secretary for the last four sessions, called the roll. Very few of the delegates failed to respond to their names. Immediately after the roll had been called, Dr. Leonard moved that Dr. Monroe be elected secretary by acclamation, and the motion was promptly seconded by Dr. Manley S. Hard. The motion carried by a large majority. Dr. Buckley gained the floor and moved the adoption of the rules of order of the last Conference, with the exception of rules 1 and 14. He explained that the temporary elimination of the rules designated would enable the Conference to settle the question of admitting the provisional delegates without delay. The rules, with the exceptions noted, were promptly adopted. Dr. P. H. Swift, of Chicago, called for the report of the Bishops on the Rock River Conference amendment on equal lay representation. A call was also made for a report on the proposition on the same subject submitted by the last General Conference, and, after a little display of parliamentary fireworks, Dr. T. B. Neely, of Philadelphia, moved to amend Dr. Swift's motion so it would include the General Conference resolution. Dr. Neely's motion was lost. Then Dr. Bristol came bravely to the rescue by moving the previous question. The motion to call for the report on the amendment of the Rock River Conference was carried by an overwhelming majority. The result, as already known, was announced. Then Dr. Buckley managed to get the floor and proceeded to clarify the situation by stating that a number of the delegates, realizing the need of preparation for the business then before the Conference, had met for consultation and formulated three motions for the purpose of disposing of the technical features incidental to the admission of the provisional delegates. These motions were voted on in turn. The one actually admitting the provisionals received 507 votes for, and none against. One motion amended the Discipline, and another provided that six persons

should be required to join in the challenge of any one provisional before such delegate could be restrained from his seat pending an examination. The motion relating to challenges was supposed to be for the benefit of Mrs. McMahon, of Griggsville, Ill., who had been elected a lay delegate by the Illinois Conference. Dr. Buckley, however, insisted that the same rule would apply with equal force in all cases. While the debate over the number of challengers was in progress, some very vociferously and persistently insisting that one person had the right to challenge, Dr. Moore, of Cincinnati, read a letter from Mrs. McMahon. That elect lady said that while she did not yield one point in the contention for women in the General Conference, yet for the sake of insuring the success of equal representation she would not present her credentials. This seemed to help matters somewhat, and all of the motions prepared by Dr. Buckley and his associates were adopted.

The roll was called, and the provisional delegates answered and took their seats as full-fledged members of the Conference. Dr. J. M. King offered a motion which provided for equal lay representation on the committees. A lively debate ensued, which revolved around a motion to make the subject matter of Dr. King's motion the special order for tomorrow at 9.30. The motion to make the matter a special order was withdrawn, and the original motion was put and carried, thus carrying equal lay representation to its logical conclusion in the General Conference.

There was a breezy discussion over the seating of the provisionals, it appearing that the committee charged with the assignment of seats had not deemed it within its province to presume that they would be admitted, and had not left extra seats in the sections set aside for the different delegations. At length the matter was referred to this committee. The platform occupied by the press representatives was also ordered lowered because the reporters hindered the delegates in front from seeing the presiding officer. Dr. Bristol moved the adoption of rules 1 and 14, which had been omitted earlier in the proceedings, and the motion prevailed, thus perfecting the rules of order.

A resolution was adopted complimenting Bishop Taylor upon having reached the 79th anniversary of his birth, May 2 being the date.

The morning session was long and lively, lasting until 2 o'clock, but a great deal was accomplished. The question of equal lay representation was settled and gotten out of the way so the Conference could take up other important business instead of wasting several days in useless debate.

### Second Day

Dr. William Burt, of Italy, conducted the devotional exercises. Bishop Andrews took the chair and called for the reading of the journal. After a number of corrections had been made, a committee on complimentary resolutions was ordered appointed.

It appearing that the requirements of the Discipline pertaining to the formation of the committee on Boundaries did not harmonize with the resolution adopted yesterday directing that all the standing committees be composed of an equal number of ministerial and lay delegates, the rules were suspended, and action was taken authorizing the alteration of the Discipline so it would harmonize with the resolution.

Dr. B. P. Raymond and Dr. H. A. Buttz offered a resolution requiring the secretary of the Conference to telegraph greetings to Bishop Foster. The resolution was adopted unanimously by a rising vote.

Dr. Buckley made a plea for the erection



of a small platform in front of the stage for the accommodation of committee chairmen and others required to be before the Conference considerably. The platform was ordered erected.

On motion of Dr. C. J. Little, the quadrennial Address of the Bishops was made the special order for 10.30, to be given immediately after the recess.

At the appointed time Bishop Andrews took the platform to read the Address, and Bishop Warren occupied the chair of the presiding officer. It occupied almost two hours in the reading. It touched many points and aroused unrestrained applause. In spite of the weariness incidental to listening to a document of such length, there was very little moving about or other signs of inattention. The Address practically recommended the removal of the time limit. This brief extract will explain: "We are, therefore, of the opinion that if the General Conference shall not approve a return to the three years' limit of annual appointments, with well-defined and carefully-guarded provisions for necessary exceptions to this limit, then an entire removal of the time limit of annual appointments would be of advantage to the work." A summary of other points will be found elsewhere. At the conclusion of the reading the applause was loud and prolonged.

Dr. J. M. King wanted the Address printed in convenient form for the use of the delegates and in all the official papers. Dr. Homer Eaton did not favor the publication in the papers alone as being the most expeditious method of gaining a widespread circulation, so he spoke in favor of printing an edition of four thousand for free distribution and to print more if there was a demand for them. Dr. Eaton's idea was incorporated with Dr. King's as an amendment, and the original motion, as amended, was promptly adopted. This means that every possible effort will be made to secure a widespread reading of the very able Address of the Bishops.

Herewith are presented the most important portions of the Address:—

### THE EPISCOPAL ADDRESS

#### Need of High Intellectual and Spiritual Quality

With our greetings accept also our congratulations upon your presence in this body. It is an honor which matches great opportunities and obligations. At a time of amazing activity in every department of human life; at a time of severe testing for all opinions, institutions and methods; at a time of vast changes in the relation of nation to nation, of society to its component parts, and of Christianity to the regions which lie without its domain; at a time, therefore, when the church must reckon with new forces in thought, new problems in society, and new vehicles of influence—at such a time you enter, by the suffrages of your brethren, the supreme council of one of the chief churches of Christendom. Questions solemn, far-reaching and difficult immediately confront you. How shall a church already signally favored by the presence and blessing of God more perfectly attain and embody the mind of its Lord? How shall it be better equipped for His service? What new guards, if any, are needed for faith and morals? What of the old in its methods shall be discarded and what jealously conserved? Under what new inspirations, in what new directions, and by what new agencies, may it cope masterfully with new conditions of thought and life?

Such questions can be answered only by men of high intellectual and spiritual quality. And such men will share the humility and the solicitude which extorted from the great Apostle the cry: "Who is sufficient for these things?"

#### The General Conference of 1800

This Conference of the year of our Lord 1900 naturally recalls the General Conference which met one hundred years ago. Marvelous changes

have, however, passed upon the American state and church, and we can but faintly reproduce the conditions, the men and the work of that assembly.

The western boundary of the young republic was then the Mississippi River; the Spanish Floridas shut it entirely from the Gulf of Mexico. The population was five and one-quarter million—one-sixth slaves. Less than 400,000, not including Indians, lived west of the Alleghenies, and of these only 51,000 dwelt in the great Northwest Territory. No white man dwelt upon the site of the great city, Chicago, where we are now met. In all the land there was no power loom, no power press, no large manufactory in textiles, wood or iron, no canal, no railway or steam vessel, no telegraph, no telephone. The possibilities of electricity in light, heat and power were unknown and unsuspected. The cotton gin had just begun its revolutionary work. Intercommunication was difficult, the postal service slow and costly, literature scanty and mostly of inferior quality. John Adams was President, but the election of Jefferson and a marked change in governmental policy were imminent. To many at home the new republic still seemed an unpromising venture; abroad it met large dislike and contempt.

Under such conditions the General Conference of 1800 met in Baltimore, Md. Its members had made their toilsome way, mostly on horseback, from New England and Canada, from Georgia and South Carolina, from the valleys of the Kanawha, the Holston and the Cumberland, and, in larger numbers, from the circuits of the central States. The printed journal of the Conference fills sixteen pages. It contains no roll of members; but we know that besides Bishops Coke and Asbury there were present such heroes and leaders as Ezekiel Cooper, William Burke, Nicholas Snethen, Thomas Morrell, Joshua Wells, Jesse Lee, Philip Bruce, Robert Roberts and William McKendree. In the election of Bishops 115 votes were cast, and Richard Whatcoat was chosen by one more than a majority. These votes represented 272 preachers and 61,315 church members. During the quadrennium there had been a gain of only 1,060 members; the next year reported a gain of 3,500. The contrast may forbid undue alarm at frequently recurring changes in the rate of annual or quadrennial increase.

During the thirteen days of the session the chief discussions concerned the work of the Bishops, the election of presiding elders, the Book Concern, slavery in the church, the support of preachers and their families, and ordinations. No Methodist school then surviving, all regulations for education were stricken from the Discipline. The journal does not even mention the recently instituted Sunday-school. There was no church periodical; auxiliary societies and boards were unknown; no House of Mercy had been built. A sparsely settled country, prevailing poverty, and the vast and exhausting range of the circuit work, forbade for that time this more highly organized life.

#### The Century of Methodist Life

From such conditions we turn with wonder and thankfulness to those now existing. Our reference is not chiefly to national progress; to the advancement of the republic in territory, in population and in influence; to its material, intellectual and social development; nor to liberty and order, so far in its history happily conjoined. Such topics might befit this occasion, but must not detain us. Nor may we dwell upon the growth and present vigor of the American churches under the voluntary principle, though with profound gratitude we accept the computations by which it appears that in the Protestant churches of the United States the ratio of communicants to the whole population has advanced during the century from one in fourteen to one in five.

Our topic is more specific. During the century the various Methodist churches in the United States, all being derivatives from the one church of 1800, have increased from 61,000 communicants to nearly 6,000,000; that is, in a population which has increased fourteen-fold the Methodist churches have increased more than ninety-seven-fold. Commensurate with this, or even beyond it, has been the increase of the ministry, of the churches and church property, and of church literature. The church school, which had no existence in 1800, has been founded, and in its various grades is now numbered by the hundreds. Meantime the great

benevolences of the church have been successfully organized. Our mission fields are on all continents; and God grants gracious increase among many races. New philanthropies, exponents of the grace of Him who went about doing good, have risen in all our chief cities. The successive additions to the Republic, from the Louisiana purchase to the islands and island groups recently acquired from Spain, have all been occupied by our vast itinerant system.

But it is the interior and spiritual view of the century of church life which profoundly moves the thoughtful soul. Spiritual results, indeed, admit no arithmetical measurement. We cannot even approximately estimate them. What multitudes for whom Christ died have through this ministration been saved from sin and enriched and ennobled for the service of this present life! What comforts of patience, sweetness and hope have been conveyed to innumerable weary and saddened souls! How have earthly homes been purified and exalted into the image of the heavenly! How many dull and narrow intellects have been enlightened and enlarged for world-wide uses by the ministry of the pulpit, the school and the press! What quickening and aid have been brought to other churches through freer and truer interpretation of the Christian scheme! What contributions have been made by a church coeval with the republic to civic virtue and order! And what uncounted companies of our "translated friends" now before the throne are triumphant witnesses for the work of the hundred years which now end!

#### NUMERICAL GROWTH

The increase of membership, including probationers, has been, in round numbers, 105,000—an increase of nearly four per cent. since 1896. The ratio of increase in several quadrenniums past has been much larger than this. How to account for this smaller gain is not easily seen. Many attribute it, in part, to the changes in our law requiring a formal reception of probationers, and forbidding the enumeration of some "removed without letter," and, in part, to a greater carefulness in keeping church records, resulting both from the increased explicitness of the law and from the fact that numbers now enter largely into the basis of church apportionments. It is to be noted, however, that great and inexplicable variations have often occurred in the reports of successive quadrenniums. In 1864 there was reported a decrease of membership amounting to five per cent., for which the distractions of the civil war may account, as the recent war with Spain may, in part, account for recent results. In 1868 and 1872 the gain was respectively twenty-two and twenty-four per cent. due in considerable degree to the enlargement of our Southern field and the increase in colored membership. Then followed gains of eleven, seven and a half, and four per cent., followed by gains of twelve, twenty and sixteen per cent. The plain inference from these facts is that, while any decline in the rate of increase in any quadrennium should be occasion for solicitude and careful inquiry, it should not be the occasion for despondency and evil forebodings. There may be periods of silent preparation for growth as well as periods of obvious growth. In the future, as in the past, small gains may soon be followed by larger.

Meantime some inquiries may have place: Has the emphasis put upon the securing of large benevolent collections been permitted to lessen the zeal and energy of the pastor in the work of conversion? Such a result ought not to follow; giving ought to be a means, as well as an evidence, of grace. But we are reluctantly constrained to believe that many pastors reckon success more by collections than by conversions.

Further, does the increased employment of evangelists for revival services abate in the pastor and in the people a sense of personal responsibility for the ingathering of men from the world of the unsaved? We believe that it has had such result in many cases.

Still further, has the lengthening of the pastoral term from two to three and from three to five years insensibly abated the evangelistic urgency among us, substituting for it a more leisurely system of pastoral teaching and training? Are we more content than formerly to defer the special appeal to the unconverted? Such a result may have had place without attracting large attention.

#### DOCTRINAL FIDELITY

Inasmuch as the permanence and growth of the Christian Church, and of any part of it, are



inseparable from fidelity to the truth as it is in Jesus, we rejoice to report our belief that the theological convictions and teachings of our church are, in the main, unchanged; that through its entire extent at home and abroad the essential Christian verities, as received from our fathers and by which we have hitherto ministered successfully to the kingdom of God, are firmly held and positively proclaimed. We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness and love pervades, sustains and rules the worlds which He has made. We believe in Jesus Christ, his only Son our Lord, in whom dwelt all the fullness of the Godhead bodily, who was in glory with the Father before all worlds, who became flesh and dwelt among us the brightness of the glory of God and the express image of His person, who died for sins, the just for the unjust, that He might bring man to God, who rose from the dead, who ascended on high, having received all power in heaven and earth for the completion, by grace and judgment, of the kingdom of God. We believe in the Holy Ghost, very and eternal God, the Lord and Giver of life, by whose operation on men dead in trespasses and sins they are quickened to repentance, faith and loving obedience, are made aware of their sonship with God, and are empowered to rise into the full stature of men in Christ Jesus. We believe in the impartial love of God to the whole human family, so that none are excluded from the benefits thereof except as they exclude themselves by willful unbelief and sin. We believe that faith in Christ, the self-surrender of the soul to His government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker of the divine nature, and attains sanctification through the Spirit. We accept the moral law confirmed and perfected by the divine Teacher, and set forth authoritatively in the Holy Scriptures; and we believe in eternal consequences of good and evil, inherent in the constitution of the human soul, and declared with utmost solemnity by Him, the final Judge of human life. These central truths of the Christian system we think were never more positively held and declared among us than they now are. They were so clearly apprehended and stated by our founders that the progress of theological study has not forced us to hold them either by excision from, or by additions to, our former creed. They are part of our inalienable inheritance. By this sign we conquer.

Beyond the limits of these central and constitutive verities of the Christian faith, Methodism has never insisted on uniformity of thought or statement. It has allowed freedom of reverent inquiry. It adopts Mr. Wesley's words: "As to all opinions which do not strike at the root of Christianity, we think and let think." In its Christocentric theology and in its spirit of aggressive evangelism it has found sufficient safeguards against individual eccentricities of thought. On the one hand, the reverent spirit of Methodist theology has nothing in common with the destructive spirit of much recent criticism. To overthrow, and not to conserve, the faith once delivered to the saints seems to be the tendency, if not the aim, of such criticism. But, on the other hand, serious, conservative, patient and practical study of the many undetermined questions of theology, questions which chiefly concern, not the facts, but the methods of divine revelation and government—this study the church allows and approves. It believes in scholarship honestly directed to learn more than has hitherto been known of the divine word and the divine works. It believes that more light is yet to break forth from both. It condemns sciolism, self-sufficiency, love of novelty, the iconoclastic spirit in biblical studies; it welcomes truth, even new truths, if duly tested, confirmed and found serviceable to the life of the soul.

#### SPIRITUAL LIFE

In the nature of the case, it is much more difficult to measure the spiritual life of the church than to declare its numbers, its benevolent work, or its doctrinal position. Life always eludes our scalpels, crucibles and scales. The manifestations of it are various, often obscure, often complicated by environment. And the particular field before us is exceedingly wide; many factors in it are strangely perplexing. That many changes have occurred in the outward forms of Methodism is obvious. Which do they indicate, growth or decay? The class-

meeting, for instance, is considerably disused; have fellowship and spiritual helpfulness among believers abated, or do they find, in part, other expressions and other instruments? The rigid and minute church discipline of former years is relaxed; is this a sign of pastoral unfaithfulness, or is it a sign of growing respect for the individual liberty and of a better conception of the function of the church? The plainness of the early Methodist congregations has disappeared; is this simply vanity and worldliness, or is it, in part, the natural and justifiable development of the esthetic faculty under more prosperous external conditions? The strenuous contention for this or that particular doctrine or usage of Methodism, once common, is now rarely heard; is this indifference, or is it, in part, a better discernment of that which is vital to the Christian faith, and, in part, the result of an acceptance by others of the once disputed opinion?

Whoever in the presence of such conditions hastens to pronounce judgment on the general question of growth or decay, is evidently unequal to the task. He does not apprehend the number or the subtlety of the factors which enter into the problem, nor the varying forms which the Christian life may assume under varying conditions, nor the transitional character of our age, nor even the personal equation which so largely affects individual judgments. There are reasons for both fear and hope, for both congratulation and solemn admonition. But we believe that in the clearer acceptance of Christianity as spirit and not letter, in the growing sense of individual right and responsibility, in the increase of altruistic feeling and in the multitude of sincere and earnest souls found in our ministry and in our laity, there is evidence that the church is advancing toward the end of its high calling.

#### The Time Limit

Twelve years of observation of the effect of the change of the limit of pastoral service from three to five years have made plain to us the following facts: (1) That the average duration of the pastoral term has been but slightly, if at all, increased by the change; (2) that only a small proportion of our pastors remain in the same charge for five years; (3) that the extension of the limit has manifestly caused with many pastors and churches a restless desire for changes at the end of one or two years in appointments which might easily have continued for three years if that length of time had been the limit; (4) that of the pastors who continue for five years some would not have continued so long but for the limit, while others of them might profitably have continued for a longer period.

We are, therefore, of the opinion that if the General Conference shall not approve a return to the three years' limit of annual appointments, with well-defined and carefully-guarded provisions for necessary exceptions to this limit, then an entire removal of the time limit of annual appointments would be of advantage to the work.

In this connection we note the fact that, whatever may be the cause, our ministry, originally more mobile and therefore more easily distributed according to the necessities of the work than any other, is rapidly losing this valuable quality, and even becoming less readily moved beyond narrow limits than the ministry of other churches. That changes between Conferences and various sections of the country are necessary both for the work and the men is obvious to us; but we find increased difficulty in bringing about such adjustments.

#### Case of Superannuated Ministers

We should not be true to our sense of justice nor to the promptings of our hearts should we fail to ask your most generous consideration of the claims of those noble men who in years past—and some of them for many years—we have met in the councils of the church and on the field of her activities, but who now are debarred by age and infirmity both from participation in her service and from the support she cheerfully provides for her effective ministers. As no nation that fails to care for its disabled soldiers can survive, so no church can long command men for its ministry and general respect that forgets its obligations to the faithful servants who, after giving to it the best of their years, are discharged from active duty, having become, by

the very fidelity of their service, helpless and unfitted for self-support.

#### Methodist Federation

We direct your attention to the report of the commission on Methodist Federation, as given in the Quadrennial Hand-book. The subject will doubtless receive from you the attention which the great interests involved require. This, the greatest branch of world-wide Methodism, cannot afford to yield the leadership to any sister Methodist Church in the effort to lessen the evils resulting from our divisions. By a lofty Christian statesmanship, churches similar in doctrine and in polity and occupying the same fields, ought to order their relations to each other and their respective activities in the interests of peace and unity. Historic differences, traditional distrusts and antipathies and narrow self-interest should be brushed aside in the determined effort to rightly co-ordinate the Methodisms of America. Our Lord calls us, we doubt not, to this consummation, and in His name we can achieve it.

#### The Church and Social Problems

The facts indicative of a new social and economic life in civilized lands need not be here repeated. They are obvious, and they disquiet all thoughtful and Christian men. Even if one shall think that the great economic movement of these times has in it something of the nature of an irresistible law, and that it may also have in it the possibility and promise of some ultimate general good now only dimly guessed, he must nevertheless be deeply solicitous that it proceed to its appointed end without injustice, without violence, and without avoidable suffering.

What is the relation of the church to these questions of the hour?

It is obvious, in the first place, that the solution of particular economic problems is not within its province. The church has no authoritative message concerning trusts or labor unions, lockouts or strikes, capital or wages, tariffs and taxation, currency and colonies. It is neither appointed nor fitted to dictate social or economic laws. Must, then, its assemblies, its pulpits, and its press abstain from discussion of such questions of applied Christianity? Must it be silent on issues which burn within the hearts of men? By no means. Its gospel is for the redemption of all life. But its discussions must bear a peculiar, a Christian, form. They must proceed under the profound conviction that character, and not outward condition, is the supreme sphere of the church; that incomparably the largest contributions which the church can make toward a social millennium are Christian men and not social theories. They must distinctly recognize the fact that neither the church nor any of its ministers has a "Thus saith the Lord," or any other divine sanction for particular measures designed to amend class relations. And they must use caution, justified by many lamentable instances, lest a cheap and *ex cathedra* treatment of exceedingly complex economic problems forfeit respect and influence among the thoughtful and good. In these matters the dogmatist and the charlatan are too often one and the same.

It is further obvious that the church must avoid partisanship toward classes. Its message is for all alike. Selfishness is the universal sin. No class monopolizes it. Here the rich and the poor meet together. And this sin is the woe and imminent peril of both. The church, therefore, will love and aid all; will be bitter and denunciatory toward none; will, if possible, alienate none; will declare the virtues, the temptations, the sins and the duties peculiar to each; and will strenuously labor to bring all into one great fellowship of service. For all of every class it has one unchanging and adequate message. By this message it will save the individual, and thereby save society. It proclaims one common and impartial Lord, Redeemer and Judge, one supreme relation among men, which is *Brotherhood*, one transcendent good which is *Character*, one all-inclusive duty, which is *Love*. Has the church delivered, does it now deliver, this message, impartially, without fear, without favor, in due proportions, with faithful and wise application to existing conditions, and with the emphasis of profound conviction? Do its methods and its bearing toward all men conform to and illustrate the message?

It is to be borne in mind that the poor abound; that, therefore, in lowly conditions for the most



part the aim of the Gospel is to be wrought out; and that the salvation of the common people is, therefore, pre-eminently the salvation of the race. It is also to be borne in mind that the liability of the church to neglect the poor is constant, and increases with its outward prosperity. The splendor of its temples, the attire and bearing of its rich, may repel the poor from common worship. The culture and refinement of the pastor may, unconsciously to himself and even against his will, separate him from the common people, and the noble companionship of his books may make intercourse with plain men a drudgery. The money of the rich seems to many necessary to build the imposing church, to sustain its benevolences, and to afford the liberal support naturally so gratifying to the pastor and his family. It is often alleged that there is a wide alienation of the working classes from the church, the churches tend to become rich men's clubs, that many ministers lack brave faithfulness toward the wealthy and tender sympathy toward the poor; and that thus the gospel of the Nazarene often fails of effect among the classes with whom His lowly life was identified.

There is enough of truth in these allegations to set us upon serious inquiry. Our Lord chose to become incarnate among the poor. He made it a proof of His divine mission that to the poor the Gospel was preached. And Methodism began its work in like manner. With it, as with the Gospel at the beginning, not many wise men after the flesh, not many mighty, not many noble, were called. It saved the miner, the mechanic, the fisherman, the farm laborer, and some also in better conditions; and thus it saved society. Is it now doing this work? Is it willing to do it? Will an educated ministry consent to keep in heart-touch with men ignorant, or only half-trained? Will it be content to live plainly, that it may reach plain people, and be supported by them? Will our rich men forbear social extravagance and social distinctions in the church, that the Gospel may better do its office for all men? How may our churches be builded and managed that in them at the same time the brother of low degree may rejoice in that he is exalted, and the rich in that he is made low?

No questions more perplexing, more solemn, more urgent than these confront us today. It is an age of great wealth; an age also of keen-sighted, organized and self-asserting labor; an age therefore of conflicts, ominous of unmeasured evil. The future of the church and of humanity is at stake. Shall we renew the original work of Methodism and thus renew its triumphs? Have we the love and the wisdom adequate to the hour?

### The Church and Public Morals

Of the evils which our General Rules forbid, one, slave-holding and slave-trading, has ceased from Christian lands. A humanity born of the Gospel has completely extirpated it. This is a waymark of Christian progress. Can other forbidden evils be overcome by the same power? Not instantaneously certainly, and not at any given moment so conclusively. For slavery, the creature of law, was ended by law, and could not thereafter revive by an individual lapse from righteousness, but only by new laws reinstating it.

### INTEMPERANCE AND THE LIQUOR TRAFFIC

Yet in extent and direful consequences, intemperance, the moderate drinking from which it proceeds, and the saloon which ministers to and aggravates it, constitute an evil vastly greater than slavery. It is the servant of all evils. Language strives in vain to depict the poverty and squalor, the disease and incapacity, the domestic wretchedness, the vice and crime, the degradation of manhood and womanhood passing by entail to children, the political corruption, and the widespread depravation of morals resulting from the drinking usages of society and from the liquor saloon. No class is exempted from the appalling ruin. Its victims are in the homes of wealth, intelligence and social leadership. It is the chief and unapproached factor in the misery of the poor. Its cost and peril to the State are incalculable. It is a more deadly foe to the soldier than bullet or tropic heat. And it is strongly entrenched in appetite and avarice, in fashion and law.

Our church has warred, and continues to war, upon the whole system from its beginning to its horrible consummation. In express language it condemns "all alcoholic beverages as being

neither useful nor safe." It declares that "the business of manufacturing and of vending such liquors is against the principles of morality, political economy and the public welfare." It makes actionable in the church courts the "signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsman for persons engaged in such traffic, and renting property as a place in or on which to manufacture or sell intoxicating liquors." It regards "voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government." It earnestly advises "our people to co-operate in all measures which may seem to them wisely adapted to save society from the manifold and grievous evils resulting from intemperance."

The church will not abandon this position. On the contrary, aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation is involving its new possessions, it will summon and pledge all our ministers and people to a more determined struggle against this enormous evil, and urge each to contribute thereto, according to his judgment, his testimony, his example, and his ballot.

### MARRIAGE AND DIVORCE

The American Church confronts another great evil. It is the relation of law and public sentiment to the sanctity and permanence of marriage. It is ominous of unspeakable evil that in America the marriage tie can be, and so often is, easily broken; that in many States the laws multiply trivial causes for divorce, and facilitate the processes of divorce; and that persons who have grossly and notoriously dishonored the divine law of marriage by the use of these easy methods often find acceptance in respectable social circles. The statistics of divorce and of divorce legislation indicate that the glory of the true and pure family is suffering painful eclipse.

In the presence of this evil the church cannot allow its rules on the subject of divorce and remarriage to be in any case inoperative and void. Let, if need be, the church law be amended to more perfectly express the New Testament rule of marriage. But by the voice of its public assemblies, by its pulpits, and by the judicious exercise of discipline, the church should keep itself pure and aid the civil law and the practices of society to become pure.

### AMUSEMENTS

Closely associated with these evils is the popular passion for unwholesome, coarse and debauching amusements. Whoever watches the daily press cannot miss the evidence of shameful degradation in the theatre, the concert and dance hall, and on the race course. And the tendency to great excess, also, in other comparatively innocent forms of amusement cannot escape attention. The seriousness of life seems largely forgotten, its opportunities of usefulness unoccupied, the vigilance necessary for righteousness relaxed, and the love of the passing world gaining in masterfulness.

It is not to be wondered at that every earnest age has tended to reprobate all amusements as incompatible with the Christian life. The pendulum has often swung toward that extreme of the arc. Here Puritanism and the early Wesleyanism agreed. To their serious spirit all pleasure-taking seemed closely allied to sin. It was easier to forbid than to regulate it. Yet the harder task is undoubtedly before the church today. Experience has shown that it is impossible to impose on youthful and immature Christians a law which many a saintly soul, of thoughtful choice, imposes on itself. The attempt to enforce absolute abstention from recreative amusements reacts toward unrestrained indulgence. A discrimination between the admissible and the inadmissible is, therefore, imperative. It was an instance of Mr. Wesley's great sagacity, that while his personal life allowed no room, and his spirit and tone no desire for diversions, the law which he entered among the general rules of his societies simply declared a general principle by which Methodists were to be governed. They were forbidden "the taking of such diversions as cannot be taken in the name of the Lord Jesus."

In this time of excessive and questionable

amusements this principle should be often reiterated and strongly emphasized. The peril to the spiritual life of our people is imminent and incalculable. Lovers of pleasure are not likely to be lovers of God. The warrior must not entangle himself with the affairs of this life. Without simplicity, moderation and purity in his pleasures the Christian cannot resist the forces that create an age of triflers and sensualists. So great is this danger that we suggest that it would be profitable to place among the special advices of the Discipline a brief but cogent statement of the perils which attach to many amusements, of the evils inseparable from others, and of the principles by which the Christian should regulate his choice among and his use of them. The deep interest of the church in this question will appear to you in various memorials from church and individuals, which we are sure will receive your godly consideration.

### SABBATH DESECRATION

Obviously there is within the church, as well as in the world without, a serious and rapidly increasing laxity of Sabbath observance. Unnecessary travel, unnecessary work, the Sunday newspaper, social visiting, excursions and amusements, encroach more and more on time which God has consecrated to sacred uses. Hence many among us are weak, and many are dying. The decay of religion is inevitable, if the church does not abide in the right use of the holy day. Let us be fully persuaded that a holy Sabbath eminently ministers to holy character, and that without Sabbath sanctity our people will suffer moral decay, our sanctuaries will be deserted, and our ministries will be ineffective. And the interests of the laborer, whether by hand or brain, equally demand the Sabbath rest.

### The Church and Citizenship

Of the state the church asks nothing more than all other lawful organizations of citizens claim, namely, the protection of its properties, and such freedom of word and deed as comports with the rights of others. It seeks no union with the state, no aid from its treasury, no civil penalties for unbelief or irreligion, no religious qualification for citizenship or for office. It accepts exemption of its sanctuaries from taxation, because like schools, libraries and hospitals they serve public uses, and not private gain. It approves wise Sabbath laws; not that the state should enforce the fourth commandment, but that the vast majority of the citizens may have the rest and quiet which they desire.

The church is a kingdom within itself, having its own Lord, laws and forces. It welcomes, as do other organizations, the safeguards of civil law; but it can live and triumph without them. It has done so in the past.

But by its operations on individuals it has effectively molded the body politic and all secular life. Our modern civilization, including our higher ideals of government, is largely its product. The subject has become the citizen-king. The church thereby is called to new teachings. Paul enjoined obedience to magistrates; they were ordained of God. That teaching must continue. But with it must go another for which there was little use in the time of Nero. The new teaching concerns the duty of all who share, as do the citizens of a free state, the magistracy itself. The saints possess the kingdom. The church must, therefore, declare the greatness and solemnity of the trust to which its children have come. It must insist that they hold their political franchise as a chief part of their stewardship from Christ. Upon particular secular questions the church, as such, delivers no judgment. Even as to the particular legal methods by which moral evils within the State shall be repressed, the church is not an authoritative teacher. It may consider; it may advise; it cannot command even its own children. They are freemen in Christ Jesus; they call no man master. But the Christian man cannot neglect or trifle with his political function; cannot separate it from his religion; must, as a member of the body politic, be as truthful, as honest, as pure of aim as he is in his membership of the church; must in the convention, on the hustings, and at the polling booth be as truly and earnestly a Christian as when he worships in the sanctuary. And this the church must teach with an emphasis proportioned to the vast influence of civil government and to the interests now at stake. This is no time for feeble and hesitating utterance. Now, if ever, the Christian man should be the Chris-



tion citizen. On the one hand, recent events have thrust on the American people new problems which only the highest and purest statesmanship can solve. On the other hand, colossal evils, not of recent date, menace our civilization. Some have been already named. Add to them the corruption and venality charged upon much of our political life, the political ownership of cities and states by one man or a few men whose will is law, the unrestrained immigration of the ignorant and vicious, the increasing use of mob law and lynchings for the regular processes of delaying and often distrusted courts, the sharp hostility of classes readily passing into violence and murder, the suppression of the civil rights of the Negro, the presence among us in great force of a foreign hierarchy which, whatever disguise it may assume or however liberal many of its adherents may be, is by its fundamental principles the unchanging foe of civil and religious liberty, and the military spirit, vigorous and valuable, yet liable to incite to inexcusable wars—these are among the perils that confront our Christianity as well as our civilization.

A strenuous and militant political righteousness, inspired and directed by Christian ideas, is the only remedy for such evils. To this conflict the church must sound the call. And it must insist that a wise, persistent and heroic earthly citizenship has now become a supreme test of noble character.

### Third Day

The opening devotions were conducted by Dr. James Mudge.

Bishop Warren took the chair. There were few corrections of the minutes.

A resolution suggesting that the Bishops' Address be read by all the pastors of the church to their respective congregations was adopted, with the provision that they may select such portions as they deem of the most importance.

The publishers of the Conference journal were directed to furnish free copies of the journal to members of the Conference, seminaries and fraternal delegates.

By formal action memoirs of deceased General Conference officers, to be read at the memorial services, were limited to fifteen minutes each.

On motion of Dr. Goucher, a committee of fifteen on City Evangelization and City Church Extension was ordered.

A resolution ordering the publishing agents to provide all church educational institutions with free copies of the official papers was referred.

Dr. Henry Brown, of Columbia River Conference, offered a resolution that it be the sense of the Conference that ¶248, relating to popular amusements, remain unchanged. After a lively debate the matter was referred to the committee on the State of the Church.

A resolution providing for a committee of fourteen to inquire into the state of our theological seminaries was referred to the committee on the State of the Church.

A resolution was adopted calling upon the Book Committee to furnish the Conference with a detailed statement of the profits and losses of the various church papers, including the subsidized papers, salaries of the book agents and depository agents, together with the losses and profits of each depository.

A resolution providing for a committee on Deaconess Work was adopted, the committee to be composed of one representative from each Annual Conference.

W. G. Wilson, of Iowa, introduced a resolution that aroused the first real warm debate of the session. The resolution provided, "First, that the Book Committee be instructed to provide liberally for the support of our Bishops and General Conference officers. Second, that they do not receive anything above actual expenses for the dedication and reopening of churches, commencement exercises, and like services." The debate raged for two hours, and during

that time many true and cutting statements were made relative to the Bishops employing their time in matters that do not pertain to the spiritual welfare of the church. Dr. Buckley made two characteristic speeches, and among other sharp utterances he said: "For a Bishop to make a charge for any service of this kind is a prostitution of a most sacred power."

Ira Locke, of Maine, said they had not seen a Bishop in Portland but four times in twenty-five years except on Annual Conference occasions. He thought the church was not increasing in membership because the Bishops have too many miscellaneous enterprises in hand.

H. W. Key, of Tennessee, wanted to protect the Bishops.

W. J. Welch, of Wyoming, thought the Bishops detracted from their influence by lecturing.

Dr. Potts said he had been criticised by one of the Bishops for allowing a printed criticism of this very nature to appear in his paper. The same contribution that he had printed had been offered to two of the official papers, and had been refused.

D. Halleron, of Newark, dared to front the storm and take the opposite side. He spoke in defense of the Bishops. He thought it was no more reprehensible for a Bishop to take money for a dedication than it was for an editor to write a book for money.

An amendment to include pastors was lost.

At length the original resolution was adopted, the first section having been withdrawn.

A committee on judiciary was provided for, to consider appeals and judicial questions. A committee of five on the reception of fraternal delegates was also created.

On motion of Dr. Buckley, the editor of the *Daily Advocate* was instructed to omit all references to laughter from the stenographic reports of the proceedings. Also to omit titles.

The report of the committee on Organic Law was fixed for Saturday at 11 o'clock.

The report of the Missionary Bishops was made the special order for Wednesday at 10.30, immediately after recess.

P. G. Junker, of North Germany, secured the passage of a resolution providing that certificates of ordination be made out in the language of the person receiving them.

Resolutions complimentary to Bishop Bowman were passed.

Dr. J. W. Hamilton read a letter from Dr. Charles Parkhurst conveying the regards of the honored Bishop R. S. Foster to the Conference. Dr. Hamilton was requested to reply in behalf of the body.

After the transaction of minor business the Conference adjourned for noon.

### Fourth Day

Saturday, the fourth day of the session, was not as interesting as the preceding days, although a large amount of far-reaching and important legislation was started by the reference of resolutions and memorials. "Love" was the keynote of the devotions conducted by Dr. F. L. Thompson, of First Church, Lansing, Mich., who poured out his soul in an effort to get the Conference into a good safe religious frame of mind before the work of the day began.

Bishop Walden presided. The first hour or two was taken up with matters of a secondary nature and of little interest to the general public.

A resolution appreciative of the life, character and work of Evangelist Moody was adopted unanimously by a rising vote.

The first really startling matter proposed was a resolution by Dr. Charles Ott, of Kansas City, a member of the West German Conference, who proposed that the

elections be made the order of the day for May 14, that no legislation involving changes of the Discipline be received after May 15, that the Conference adjourn on May 20, that no delegate draw money for traveling expenses until the last day of the Conference unless he pledges to stay until the last roll-call, and that no delegates be excused unless on account of serious illness of themselves or of members of their own families, making it necessary for them to leave for home immediately. In support of this resolution Dr. Ott said that the candidates were so full of their candidacy, and their friends also were so full of the same subject, that they would have little thought for anything else until the matter of elections was settled. He thought the members of the Conference owed it to themselves not to allow the elections to become a stumbling-block to legislation. He thought the fixing of the dates would enable all to know just how much time the Conference had, and would help expedite matters. The resolution, after some debate, was referred to the committee on the State of the Church, with instructions to report to the Conference next Tuesday morning.

Dr. O. G. Allen, of New York, a traveling correspondent of the *New York Advocate*, presented the Conference with a handsome gavel, made of historical material gathered in Palestine. The body of the gavel was of olive wood taken from the Mount of Olives, the handle was a shepherd's crook, and the whole was embellished with pearls from Bethlehem.

Dr. Leonard offered a resolution directing the committee on Missions to consider the advisability of dividing the work of the Missionary Society so as to have a Home and a Foreign department, and to make the work of the Freedmen's Aid and Southern Education Society and Board of Church Extension a part of the Home department of missions. The debate was lengthy and involved, as numerous amendments were offered. Dr. Buckley moved to refer to the committees of the societies named, in addition to that of missions. The amendment was accepted.

The debate brought up the matter of high-salaried special officers and their opposition to a consolidation in previous years. Dr. Buckley said he would not accuse any General Conference secretary of opposing consolidation for the sake of his position, yet he said there was an indefinable, indescribable sense throughout the church that such was the case.

Dr. Robert Forbes, of Northern Minnesota, was very decided in his views in favor of the consolidation, and declared that he wanted fewer high-salaried officers to be paid out of the contributions of poor people.

The resolution was adopted, with the understanding that the committees would appoint members of a joint committee on conference which would make the final deliberations and report to the Conference next Friday morning. Those who spoke on the subject were very decided that the matter should be settled before the elections.

Resolutions of sympathy with Dr. S. L. Baldwin were adopted. The Doctor is very ill, and cannot attend Conference.

A very unfortunate blunder was made, which cost the Conference a half-hour of valuable time. A resolution of a complimentary nature regarding the committee on entertainment and the lecture delivered by Bishop Hartzell on "The Briton and the Boer," was presented. F. A. Arter, of Cleveland, a good friend of the Bishop, opposed the resolution on the ground that it would open the way for a flood of similar resolutions which would unnecessarily consume the time of the Conference. "I think

[Continued on page 590.]



## THE FAMILY

## THE LILAC

GEORGE BANCROFT GRIFFITH.

Its May-time clusters, fair to see,  
And heart-shaped leaves appeal to me;  
With smiles glad children thither turn,  
Though fashion may its beauty spurn.

I fancied wood-nymphs lingered near  
The old green lane and cottage dear,  
When this strong standard by the door  
Its pyramids of glory bore.

The praises due has every rose,  
And epigaea, where'er it blows;  
Let me extol this gift of May,  
Its rustic bloom and graceful spray!

Portland, Me.

## Thoughts for the Thoughtful

Sower, you surely know  
That good seed never will grow  
Except for the angels of Joy and Pain  
Who scatter the sunbeams and pour the rain.

— Lucy Larcom.

The hour of death is to the Christian the  
birthday of endless life. — Macduff.

"There is nothing like an obedient today  
to reveal God's will tomorrow."

Our Lord has written the promise of the  
resurrection, not in books alone, but in  
every leaf in springtime. — Luther.

It is not by complaining that we have not  
the right tools, but by using well the tools  
that we have. What we are and where we  
are is God's providential arrangement —  
God's doing, though it may be man's mis-  
doing. — F. W. Robertson.

Live in Christ, and you are in the suburbs  
of heaven. There is but a thin wall between  
you and the land of praises. You are within  
one hour's sailing of the shore of the new  
Canaan. — Rutherford.

On the flattest and driest plains of daily  
duty we can "look unto the hills whence  
cometh our help." Over every valley of  
despond stretches the heaven of God. In  
the Infinite Presence hill and valley are  
equally near to Him who is the Son of Man,  
and who wills that where He is there shall  
His servant be, — Bishop F. D. Huntington.

Each man stands at the centre of a great  
network of voluntary influence for good.  
Through words, bearing and gesture, he  
sends out his energies. Oftentimes a single  
speech has effected great reforms. Oft one  
man's act has deflected the stream of the  
centuries. Full oft a single word has been  
like a switch that turns a train from the  
route running toward the frozen North, to a  
track leading into the tropic South. — New-  
ell Dwight Hillis, D. D.

Every single day should be to you a day  
of royal discontent. You never thought as  
well as you ought to think. You never  
meant as highly as you ought to mean.  
You never planned as nobly as you ought  
to plan. You never executed as well as you  
ought to execute. Over the production of  
the scholar, over the canvas of the artist,  
over the task of the landscape gardener,  
over the pruner's knife, there ought to hover  
perpetually his blessed ideal, telling him,  
"Your work is poor — it should be better,"

so that every day he should lift himself  
higher and higher, with an everlasting pur-  
suit of hope which shall only end in perfec-  
tion when he reaches the land beyond. —  
Henry Ward Beecher.

Our simple presence diffuses either gloom  
or gladness. Some are like bright palms  
beside a fountain, and some like dark cy-  
presses over a grave, yet all alike are always  
"casting shadows." Even this is a most im-  
portant lesson — our unconscious but con-  
stant influence on the happiness of others.  
Would we all might learn it! Then how  
much brighter and more beautiful this  
world would become! — Gerard B. F. Hal-  
lock, D. D.

Life has another color and another end,  
because it has another hope, when we know  
for a certainty that the Lord has risen from  
the dead. We are assured of another world,  
of the blessed departed, of the immortal  
soul, of the victory of holiness. We go on  
our way to commonplace duties and varied  
trials, but we are encompassed with a cloud  
of witnesses, we are re-enforced by heavenly  
grace, we travel beneath an open heaven, we  
see our Lord at the right hand of God. Our  
faces are now set steadfastly to go up to  
Jerusalem, not to the sorrow of the cross,  
which is over, but to the glory of the victory  
which Christ has achieved; and, as each  
one comes to his brethren with the joy of  
his own vision, his testimony is drowned in  
the voice of the whole company declaring  
that the Lord is risen indeed. — Rev. John  
Watson.

He does not promise to us or to any of us  
immunity from physical death. That is  
not a curse, it is a blessing. It is rest for  
the weary hand and brain and heart. It is  
freedom for the imprisoned soul. But He  
says to us, "I have gone before you through  
it; follow Me." "He that believeth on Me  
shall never really die." So it is that the  
darkest of all paths is brightened, and the  
deepest of all mysteries dispelled. We  
need not fear to follow where He has passed.  
What if the way is lonely when it goes out  
beyond the little space over which our  
vision ranges? What if we shrink with  
natural recoil from new and untried con-  
ditions of existence? Lo! He has gone  
before us through the grave itself. And for  
us to die is but to follow Him. — EDWARD  
B. COE, D. D., in "Life Indeed."

He finished His work. No other servant  
ever did. Neither you nor I ever finished  
one piece of work that we put our hands to.  
All our work is rough-edged; and the man  
who comes to deal with it after we have left  
it finds almost as much difficulty in touch-  
ing it as he would have in starting a new  
work. It is ragged with splinters. But our  
Lord finished His work. "I have finished  
the work which Thou hast given Me to do."  
And one of His last cries from the cross was  
but the expression of the same truth: "It is  
finished. It is finished." Up to the very  
end of His life He was working, not willing  
to let even the last moments of it slip by.  
Even in the agony of His suffering on the  
cruel tree, He opened the gates of the king-  
dom of heaven to a dying thief, and He  
made a new home for His mother.

And so all men who have learned Christ's  
spirit, and who have begun to serve as  
Christ served, desire to finish their work.  
When John Eliot lay dying a friend came  
into his room and found the wonderful old  
man teaching a little Indian child his alpha-  
bet. And the friend said, "Don't you think  
you have earned a rest?" and he replied,  
"I don't think I have. I prayed the Lord  
a long time ago to make me useful in my

sphere, and he heard my prayer, and now  
that I am no longer young, He leaves me  
strength enough to teach this little Indian  
child its alphabet." The old man of eighty  
was determined, if it was a possible thing,  
that he would finish his work for God. —  
ROBERT E. SPEER, in "Remember Jesus  
Christ."

"Why fret thee, Soul,  
For things beyond thy small control?  
Why fret thee, too,  
For needed things that thou canst do?  
Whate'er thou canst help — help!  
Whate'er thou canst not, with no useless worry,  
bear.  
Two things at least, then, Soul, need never cause  
thee care."

THE SAME, YESTERDAY AND  
TODAY

MARY PIXLEY SMITH.

HERMAN STUNTZ came out on the  
east porch and sat down on the  
upper step, a little out of the glow of the  
summer afternoon. He leaned against  
the post with the air of a man utterly  
weary of life. He had fought in a losing  
battle until he could fight no more. Be-  
hind him, in a darkened room, the child  
that was all he had in the world lay  
moaning and burning with fever. The  
doctors had come and gone, with hopeless,  
impassive faces, when he would have  
given every dollar he had in the world for  
one atom of hope. The nurse had told  
him but just now that the little life was  
nearly burned out. Out in the yard was a  
small red wagon, half full of sand and  
stones, and as he looked at it his eyes  
filled with the tears he was too tired to  
brush away. Only a few weeks ago he  
had gone through with it all — the night  
watches, the coming and going of the  
neighbors, the dying out of hope, the  
hearse and the pall and the loneliness —  
but the child had been left to him. And  
now —

"Herman!" a woman's voice called,  
and he went in. Perhaps the boy was go-  
ing. He ought not to have left him for a  
moment. But no — the nurse still sat in  
the darkened room, waving a fan over the  
parched lips and the wasted face, and  
there was no change in the pitiful moans.  
A woman came out of the gloom and  
drew him into the other room. She was  
a plain stout German woman, with a  
shabby black dress, upon whose folds the  
dust of the Iowa roads lay thick and  
brown, but her homely face was full of  
sympathy.

"The doctors have given him up, Her-  
man," she whispered loudly.

"Don't I know it?" was the hoarse  
answer. "But I haven't. The Lord ain't  
going to take all I've got."

"But I've been thinkin', Herman.  
There's a man in Chicago that's cured lots  
of folks just by prayer." Her voice was  
full of pleading now, and she tightened  
her hold on his arm. "There was Mrs.  
Thomas. Why, she hadn't known a well  
day for years, and now she is doing her  
own work. And Mandy Potter, she that  
married a Bisbee. She had something  
dreadful the matter with her stomach,  
and now she can just eat anything since  
she went there. I do wish you would try  
it, Herman. I've got lots of faith in it,  
and I told Hans I was coming down and  
going to talk to you. Seems as if I



couldn't let that poor lamb die without doing something."

Hot tears welled up in the father's eyes. "God knows I'd do anything, Barbry, but I can't go way off there. He may ask for me and want me, and I must be here."

"But you don't have to go, Herman. They say you can write just as well, or telegraph, and he'll do the praying there. Only — you must tell him you'll stop the medicine." This last came doubtfully, and she studied the father's face. But she saw there no resistance, only hopelessness.

"I don't know but I could do that. The doctors can't do any more, anyway. But still, Barbry, we *might* stop something that was just going to help him. And then," he added, helplessly, "we don't know where to write or telegraph or anything."

"But I thought of all that coming down, and I said to myself, the elder'll know. Just you go right up and ask him, Herman. I'll stay here, and if there's any change, I'll send Hans on the run after you. *Do go.*"

And so he went, out into the glare of the summer afternoon, through the streets where children were playing, and men and women were going about their every-day work, just the same as if the child so dear to him did not lie in the darkened room gasping out his last struggling breaths.

At the parsonage the minister's wife came to the door with the baby in her arms.

"Is Mr. Hendricks in?"

"No, but he will be very soon." And then at the sight of the distress and even agony in the man's face, kind Mrs. Hendricks had him come in and talked to him very gently of the sick child of whom she had heard her husband speak. Perhaps it did Herman Stuntz good to talk about how much the boy had been to him since the mother's death, and how he had taken him with him everywhere.

"And I shall always blame myself," he went on, while Mrs. Hendricks rocked the baby to keep her quiet, "for taking him to the timber that day. It was warm when we started, and he didn't have his little coat, but we hadn't much more than got out there when it blew up cold and he began to tease to go home. I thought it was foolish, and I didn't start right away until I saw he was in a chill like. And all the time he's been sick" — here his voice trembled — "he's kept saying, 'Take me home, papa. Carl's cold. Please take me home.'"

Mrs. Hendricks' tears came over the sad little story. Perhaps it was a relief to both when the minister's step was heard in the hall.

"Mr. Stuntz called, Robert, to ask you to telegraph to some one in Chicago for him about his little boy."

Mr. Hendricks looked pale and worn. The shadow of death hung over him, and he knew it, and so felt with increasing force that he must be about his Father's business. He shook hands with Mr. Stuntz. They had shaken hands weeks before beside the wife's death-bed, so they were not strangers.

"Tell me about it, Mr. Stuntz. What can I do? Is little Carl worse?"

"There's no chance, the doctors say. But they tell me there's a man in Chicago

that can cure folks by prayer. I'll do anything, elder, anything. He's all I have, you know, since his mother died. They told me you could telegraph to this man and get him to pray for the boy. There isn't time to write."

Mrs. Hendricks glanced anxiously at her husband. What would he do? It would be cruel to take away the man's last hope, but her husband, she knew, had little faith in this "man in Chicago." With his real name we have nothing to do in this short chapter from one of life's stories. He is being tried now before the bar of the world's judgment for his truth or falsity.

Down in the valley of the shadow of death where Robert Hendricks was walking the vision grows clear and the heart very tender. He recognized the desperate need of the soul that looked out of the man's pleading eyes. This was no time for exposing fraud or condemning credulity.

"I'll try, Mr. Stuntz. Come with me to the telephone while I dictate the message. Perhaps a message sent simply to Dr. X., Chicago, will reach him."

The telephone at the parsonage was used many times in a day, and all sorts of one-sided conversations carried on; but it seemed to Mrs. Hendricks, as she hummed to the baby in the sitting-room, that this was the strangest message of all.

"Hello, Central! Is this Central? I want to send a message. Are you ready? Dr. X., Chicago. Child at point of death with fever. Pray for him. Have met all conditions. Herman Stuntz, Willoughby, Iowa."

There was a moment's silence as he turned from the telephone. Robert Hendricks was tired to the point of exhaustion, but his duty was not all done yet. He could not let this troubled soul go without a prayer.

"Shall we tell the Lord about it, Brother Stuntz, in just a few words of prayer?"

They knelt down in the shabby dining-room, on either side of the table, around which a troop of noisy, hearty lads gathered three times a day, and it seemed to the minister's wife, sitting with bowed head in the next room, that a glory must come down and fill the place. Robert Hendricks forgot himself, his weariness, his cares, his office even, forgot everything but the father who was sobbing audibly, and the sick child down at the other end of the long village street. He talked with the Lord face to face. He prayed as a man might to whom earthly things were becoming unreal and the things of the kingdom very near. He prayed as a man might who could not hear plainly the turbulence of earth's multitude for the breaking of the surf on the shore. It was a very simple prayer, but Herman Stuntz rose from his knees a changed man, humbled, purified, consecrated, if you will — ready to give back to the Lord the child He had given, if it was His will. A new light and a new purpose shone in his eyes. Little more was said. There was a grasp of the hand, a promise to call soon, and Herman Stuntz wended his way back along the street grown quieter now, for the afternoon was drawing to its close.

For days he had trembled when he approached his door lest Death should have entered there before him. Tonight

his heart was strangely lightened. Could it be that the man in Chicago had already received his message? The faithful nurse was still at her post, but she looked up with a smile.

"He is better," was the whisper. "He is sleeping now."

A miracle of healing had been wrought for little Carl; but the message never reached the "man in Chicago."

*Wyoming, Iowa.*

### GOOD CHEER

The grasses are green on the upland,  
The treetops are homes for the bird,  
Not a wee little fern by the water,  
Nor reed, but by zephyrs is stirred;  
Far over the pastures and orchards,  
Far over the rivers and seas,  
The south and the west winds are blowing,  
And perfumes are borne on the breeze.

Wherever we gaze there is beauty,  
From the stars in the cup of the sky,  
To the wave that creams up on the shingle,  
From the low and the small to the high;  
And the world, that God made to be happy,  
Is safe in His infinite hand,  
No creature too mean for His loving  
In the life of the sea or the land.

If He care for the bud and the flower,  
If He look at the bird and the bee  
With the eye of a tender compassion,  
Shall He fail to care always for thee?  
Dear child of His love and His longing,  
Dear soul for whom Jesus came down,  
Take thou the sweet thought of His presence,  
Thy comfort, thy strength, and thy crown.

Let it cheer thee, when tempted to doubt Him,  
Let it chide thee when sullied with sin,  
This thought of the pity that waiteth  
And knocketh, an entrance to win  
To thy soul, that is claimed by the Maker,  
Who careth for nature and man,  
To thy soul, whose salvation forever  
Is part of God's infinite plan.

Come, child, at the call of the Father.  
He calls, but the will it is thine;  
Come, take what all heaven would give thee,  
And heaven itself shall be thine.  
"I have called thee by name," He is saying,  
And this is His beautiful sign,  
To the bound of the ages, unending,  
Dear soul, He will say, "Thou art mine."

—MARGARET E. SANBSTER, in *Christian Intelligencer*.

### TRUTHFUL TACT

THERE have been many definitions of tact, all differing widely as to phrasing, but all much alike in essential points, and perhaps one of the most salient of these points is expressed in the words, "Ability to make the truth pleasant." For even truthfulness, rare and admirable quality that it is, may be rendered hateful by the manner in which it is dealt out. The gift of tact in criticism is almost divine, yet it may be in part acquired by asking yourself before you speak, "Am I saying this because it is the truth or because I wish to criticize?" and "Would I like to hear the same thing expressed in the same language to me?"

Among young girls this habit of unneces-



sary criticism is a prominent fault; later their contact with the world will have polished their sharp corners into something smoother and taught them that they cannot hope to revolutionize everything that does not please them by a few well-chosen, well-directed words of ridicule. Because your friend has an unbecoming hat, or a bad habit of standing with her hips thrown out, or some defect that jars upon you, do not immediately correct her in the sharpest and most forceful way that you can. Such rigorous measures may have the desired effect; the hat may be altered, the hips drawn back into the proper position, but the same ends might have been accomplished by gentler means, and the memory of your words would not have been left—a mental bad taste in the mouth.

"Why do you not like your cousin, Annie?" a mother asked her daughter.

"Because, mamma, she is so fault-finding," Annie answered. "Nothing I can do or say seems to please her."

"But she is so genuine and sincere, dear," urged the mother, able to look with wiser eyes and see the promise of riper fruits, as yet crude and unmellowed by time and experience.

"Yes, I know," said the little girl. "So genuine that she is just like sandpaper!"

And the child was right. Her cousin's sandpaper genuineness had apparently rubbed off the polish of consideration and left her character sincere and strong, but as unpleasing as unpolished wood.

Indeed, it is the old, old fable of the sun and the wind. A kindly suggestion, a persuasive word, will better enable you to help strip off the mantle of your friend's defects than a hurricane of harsher criticism.—ALICE VAN LEER CARRICK, in *Congregationalist*.

### A CHIP OF THE OLD BLOCK

[From "A Boy I Knew," by Laurence Hutton.]

A long siege with a certain bicuspid had left The Boy one early spring day with a broken spirit and a swollen face. The father was going that morning to attend the funeral of his old friend, Dr. McPherson, and before he left the house he asked The Boy what should be brought back to him as a solace. Without hesitation a brick of maple sugar was demanded—a very strange request, certainly, from a person in that peculiar condition of invalidism, and one which appealed strongly to the father's own sense of the ridiculous.

When the father returned at dinner-time he carried the brick enveloped in many series of papers, beginning with the coarsest kind and ending with the finest kind, and each of the wrappers was fastened with its own particular bit of cord or ribbon, all of them tied in the hardest of hard knots. The process of disentanglement was long and laborious, but it was persistently performed. And when the brick was revealed, lo! it was just a brick—not of maple sugar, but a plain, ordinary, red-clay building brick which he had taken from some pile of similar bricks on his way up town.

The disappointment was not very bitter, for The Boy knew that something else was coming. And he realized that it was the First of April and that he had been April-fooled. The something else, he remembers, was that most amusing of all amusing books, "Phoenixiana," then just published, and over it he forgot his toothache, but not his maple sugar. All this happened when he was about twelve years of age, and he has ever since associated "Squibob" with the sweet sap of the maple, never with raging teeth.

It was necessary, however, to get even with the father—not an easy matter as The Boy well knew—and he consulted his

Uncle John, who advised patient waiting. The father, he said, was absolutely devoted to the *Commercial Advertiser*, which he read every day from frontispiece to end—market reports, book notices, obituary notices, advertisements and all—and if The Boy could hold himself in for a whole year his Uncle John thought it would be worth it.

The *Commercial Advertiser* of that date was put safely away for a twelvemonth, and on the First of April next it was produced, carefully folded and properly dampened and was placed by the side of the father's plate, the mother and the son making no remark, but eagerly awaiting the result. The journal was vigorously scanned. No item of news or of business import was missed until the reader came to the funeral announcements on the third page.

Then he looked at the top of the paper through his spectacles and then he looked over his spectacles at The Boy, and he made but one observation. The subject was never referred to afterwards between them. But he looked at the date of the paper and he looked at The Boy, and he said, "My son, I see that old Dr. McPherson is dead again."

### NOW

Kisses which fall upon the dead's mute lips,  
Like dew on roses which the first frost nips,  
Come all too late;

'Tis better far to give them while the lips  
can speak;  
The golden cord of life at best is weak;  
Ah! do not wait.

Kind words in ears whose earthly powers  
are spent,  
Like sunshine on the tree by lightning rent,  
Can give no balm;  
'Tis better far to give them while those ears  
can hear;  
For life has much of woe and much of fear!  
And Love brings calm.

It is too late, when life's lamp burneth low,  
When hands once warm are chill as winter's snow,

To do kind deeds;  
'Tis better here where feet are prone to  
slide,  
'Tis better now than wait till eventide,  
To help their needs.

Ah! friends, dear friends—if any such  
there be—  
Keep not your loving thoughts away from  
me

Till I am gone;  
I want them now to help me on my way,  
As lonely watchers want the light of day  
Ere it is morn.

And though sometimes my heart, o'er some  
sore wrong  
Long brooding, weaves some bitterness in  
song,

'Tis but a shade  
Within life's textures where the best are  
poor.

Oh, close not up to many faults Love's door!  
I need your aid.

—E. F. Hodges.

### They Shall See Him

PASSING through the narrow alley of a city, the other day, we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang,—

"And I shall see Him face to face,  
And tell the story, 'Saved by grace!'"

Looking up toward the place whence the song came, we saw a poor old servant woman, down on her hands and knees, scrubbing the second-story floor of a dwelling. In a moment that sweet song took a depth and beauty of meaning and a charm unimagined before. That poor scrubwoman, in her weary toil, was a "daughter of the King," an heir of eternal glory, for a short time away from home, a pilgrim and stranger in the earth. What she sang, as

she looked up into the face of the Unseen, was sober truth,—

"I shall see Him face to face!"

The drudgery shall cease. The rags shall drop off from the old body. The prisoned spirit shall be set free. The dust and smoke and din of this weary world shall vanish out of sight. New scenes shall open to the unveiled eyes, even a world which needs no light of moon or star or sun, for "the Lamb is the light thereof!"

It is worth while to tarry and toil and suffer here for a little while, to live for Jesus in a world that "lieth in the wicked one," with the faith and hope of that better time in the heart when we shall assuredly

see Him face to face,

And tell the story, 'Saved by grace!'"

—Selected.

### W. H. M. S. NOTES

—A large number of women representing the Woman's Home Missionary Society are in attendance upon the General Conference.

—The Twentieth Century Thank-Offering of the W. H. M. S. is progressing in a very satisfactory way. "First souls, then funds," is the watchword suggested by the president of the Society.

—There is an immediate demand for an additional building for the Industrial Home of the W. H. M. S. at Savannah, Ga., the school having far outgrown its present capacity.

—Dr. Drees, the newly appointed missionary to Porto Rico, has returned to attend General Conference. He reports pressing need of missionary teachers and deaconesses. The W. H. M. S. will shortly send deaconesses to this field.

—The Oriental Bureau is asking for \$10,000 for a building in which to carry on its work in San Francisco. This work sends back converted men and women each year as missionaries to the East, and richly deserves the support of all interested in China and Japan.

—Browning Industrial Home and School, at Camden, S. C., has had a very prosperous year, a larger number of both boarding and day pupils being enrolled than ever before. Mrs. James Mather, the devoted friend of this work, has made it possible to build greatly needed additions to the Home, which will increase its power for good.

—A Japanese Bible reader sent out by the W. H. M. S. has been for some months at work in Honolulu. Another worker is about to go from the Deaconess Home in San Francisco who will open a Deaconess Home in that city. There are said to be over 20,000 Chinese in Honolulu and 8,000 Japanese, all under our flag, and all needing the Gospel.

—The extensive addition to Sibley Hospital, Washington, D. C., doubling its capacity, is completed, making possible a children's and a colored ward. The latter has been named and furnished in memory of Bishop and Mrs. Gilbert Haven, and the funds therefor have been raised by Mrs. Clinton B. Fisk. The family of Bishop Haven are much interested in the new ward.

—Prof. Henrietta Bancroft, the accomplished field secretary of the W. H. M. S., has given great inspiration to the cause of Home Missions through her addresses in the East, where she spent a month of almost continuous labor.

—Mrs. Jane Bancroft Robinson, of Detroit, Mich., has been spending the last part of the winter and spring in Mexico, togeth-



er with her husband and family friends. As the vigilant and active secretary of the Deaconess Bureau of the W. H. M. S., she finds much to occupy her with this growing work, which is constantly making new and larger demands upon the Society. Mrs. Robinson is in attendance upon the General Conference.

— Los Angeles, Cal., has been favored with a Home Missionary and Deaconess Assembly recently, which proved a meeting of deep interest. This is the second Deaconess Assembly held on the Pacific Coast. Miss Patten, the field deaconess, is much beloved, and is temporarily in charge of the Home in Los Angeles.

— The *Evening Scimitar* of Memphis, Tenn., under date of March 19, published a story of devoted heroism which is seldom excelled. Bennett Academy, a school for white students, is located at Clarkson, Miss., as is Bennett Industrial Home for white girls; both are under the care of the W. H. M. S. In December last smallpox broke out among the students, and the contagion spread until forty-seven in all were attacked by the dreaded disease. Doctors would not lend their services for love or money. The county supervisors quarantined the boarding halls, but refused aid. The State Board of Health was appealed to, but replied that no funds were available for smallpox epidemics. In this crisis Prof. Davis and his four lady assistants took the matter in hand, and although the disease in many cases was of a violent type, brought all safely through the eight weeks of sickness with the loss of but one case. Such devotion speaks for itself!

### Cure for the Blues

He — "There, I'm going to have one of my dreadful headaches, and my medicine all gone — no, here's just one tablet" (swallows it).

She (a little later) — "So your medicine is a charm; your headache is gone!"

He — "It never fails, I tell you."

She — "But that thing you took from your vest-pocket was only a shirt button. I was watching you."

He — Great Caesar! I thought it was hard and tasteless. Oh, dear! my headache is coming on again."

### BOYS AND GIRLS

#### WILLIE'S "HUNTING CASE"

ADELBERT F. CALDWELL.

"WHAT time is it, Willie?" asked Mr. Mason, buttoning up his coat. "I believe I have scarcely time to catch the train."

Willie proudly took out a "hunting case," his last birthday's present.

"Really, papa, I believe my watch has stopped again. It's only half past eight."

"It's later than that, I'm sure," and Mr. Mason opened the library door wide enough to see the small French clock on the marble mantelpiece. "You ought to get your watch fixed — this is the third time I've reminded you of it. You should not be so negligent, Willie."

"I'll take it to the jeweler right off," and Willie ran to open the carriage door, carrying his father's valise and umbrella. "Don't forget to tell Aunt Mary that I'll be in the city on Thursday, to visit the warships with cousin Jack and Lute."

The White Squadron was to be in Portland, the middle of the week, and Willie had received an invitation to visit his cousins and go over the ships that had done such awful destruction to the Span-

ish navy. This visit was to be to Willie a "red-letter day," for he was especially interested in naval architecture; and to see some of Uncle Sam's finest ships, and to go aboard them, seemed little short of a trip to fairyland.

"My! and I can see the big guns!" he exclaimed, as he read Aunt Mary's letter.

"And see how they're loaded, too," said Mr. Mason, looking up from his paper.

Not long after Mr. Mason had left for his business in the city, Willie again examined his neatly chased watch.

"I — I guess 'twill go well enough till I have more time. It's ticking all right now." And Willie forgot his father's injunction in his eagerness to finish a new book that his mother had lately given him.

'Twas a beautiful morning on Thursday, bright and cool.

"Just the day for a naval engagement," thought Willie, as he jumped out of bed.

He wasn't long dressing, for he wanted to take the early train, as the second one reached the city too late to make connections with the little steamer that was to take the boys down the harbor.

"Ten minutes past seven," said Willie aloud, looking at his watch. "I needn't hurry — there's plenty of time."

When he entered the dining-room his father and mother were nearly through breakfast.

"Better hurry if you want to catch your train," said Mr. Mason, quietly.

"I've lots of time, papa," and Willie took out his watch reassuringly. "There's most an hour — the train doesn't leave till eight-forty."

Mr. Mason didn't say anything, but passed Willie a piece of thick broiled steak.

In a few minutes Willie had finished his breakfast, and then hurried to the hall for his hat and coat.

"Good-by, mamma," he called, gaily, as he started down the new brick walk, "wish you were going."

"Well, well, well!" exclaimed Mr. Mason half an hour later, as Willie, with such a disappointed look, came slowly up the steps to the veranda. "Have the ships all gone?"

"No, but the train has," replied Willie, brokenly. "When I got to the station the train had gone. My — my watch stopped again!"

"And now what are you going to do?" asked Mr. Mason, slowly. "Would you like to take a drive with your mother and me over to grandpa's?"

"Not till I've been to the jeweler's. I'm never going to put off again what I ought to do, for this time it has spoiled all my fun."

And he never did.

Oxford, Me.

#### AFTER A WINTER'S SLEEP

THE woodchuck sleeps for six months out of the twelve. "I've been asleep all winter, but now I'm wide awake and ready to enjoy the spring and summer," a writer in the April *St. Nicholas* fancies him saying, as he comes to the mouth of his hole under the old tree. In the early part of last autumn, when he was very fat from his many summer feasts of red clover, he filled this nest nearly full of leaves, crawled into

the middle of the long mass, and curling himself up into a ball, went to "sleep."

The woodchuck's appetite makes him the plague of every farmer, and his queer and interesting ways make him the delight of every farmer's boy. If we dig him out of his home in the winter, we shall find what appears to be a football covered with fur. Let us take him in by the warm fire in the farm-house, and soon he will wake up, but in such a drowsy way as not to be frightened. Before long he will roll up and go to sleep again. He is the soundest of the winter sleepers. The gray squirrel "sleeps" (hibernates, it is really) only in the coldest weather; the chipmunk sleeps more, but awakes from time to time for a nibble at his store of nuts; but the woodchuck sleeps continually for about six months. In middle and late summer he lives alone, and for a large part of the time sits perfectly still at the mouth of his hole. The scientific people name him *Arctomys monax*. Those of you who have commenced to study ancient tongues know that *monax* means monk; so you see grown-up people have their fancies when they say in this scientific name that this is the bear-mouse monk.

While woodchucks are not rapid runners, it is very difficult to catch them, for they usually go but a little way from the hole, and keep a sharp watch to see if any one is coming. Sometimes the farmer's boys dig out the whole family of woodchucks in the spring. John Burroughs tells in "Riverby" an interesting story about feeding milk to young woodchucks, and says that they would hold a spoon in their little shining black paws; and in "Papacton" he tells how the farm-dog "Cuff" outwitted an old woodchuck.

## Mellin's Food

NEGATIVE qualities are often of as great importance as positive qualities.

For instance, Mellin's Food does not contain indigestible constituents; it does not contain insoluble constituents; it does not contain elements unsuited to the infant digestion; it does not contain starch; it does not contain dried milk; it does not contain cane sugar; it does not contain elements which may give rise to intestinal disturbance; it does not produce over-fat babies, who appear well but do not have the vitality to resist those troubles to which the infant is liable.

These negative qualities are important, and are peculiar and characteristic of Mellin's Food.

I enclose a portrait of my little nephew, John Harold Venners, aged four months. At birth he was a small, frail child, and until he was six weeks old he did not thrive. At that time they commenced feeding him Mellin's Food and the change was magical. He slept well, grew large and fat, and at four months weighed twenty pounds. We think he is the finest Mellin's Food baby we ever saw.

Mrs. WALTER W. COURT  
405 Park Place, Brooklyn, N. Y.

Samples of many different foods for infants are left at my office, but yours is the only one I use for my own children and recommend to my patients.

It is only fair to say that in a general practice of about thirty-five years in this city, I have found no method of artificial feeding for infants equal to that supplied by the Mellin's Food Company. FERDINAND BEACH, M.D.  
201 W. 44th St. New York City

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SAMPLE OF MELLIN'S FOOD

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## THE SUNDAY SCHOOL

## Second Quarter Lesson VIII

SUNDAY, MAY 20, 1900.

MATTHEW 13: 1-8; 18-23.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE PARABLE OF THE SOWER

## I Preliminary

1. **GOLDEN TEXT:** *The seed is the Word of God.* — Luke 8: 11.2. **DATE:** A. D. 28, autumn.3. **PLACE:** Near Capernaum, on the shore of the Sea of Galilee.4. **PARALLEL NARRATIVES:** Mark 4: 1-20. Luke 8: 1-15.5. **HOME READINGS:** Monday — Matt. 13: 1-9. Tuesday — Matt. 13: 10-17. Wednesday — Matt. 13: 18-23. Thursday — Acts 14: 8-20. Friday — John 6: 50-66. Saturday — Acts 2: 37-47. Sunday — John 15: 1-8.

## II Introductory

It is the peculiarity of uttered truth, some one has said, that it compels every hearer to take an attitude for or against it. While the preaching of Jesus thus far had attracted vast crowds of hearers, it had secured as yet comparatively few disciples. It had aroused a deadly enmity among the Pharisees, who lay in wait on every occasion to wrest from His words a sufficient charge on which to silence Him. It had excited curiosity and admiration among the masses, without enlisting, however, any great degree of personal sympathy and adherence. The time had come when more guarded utterances were needed, when the great truths of His kingdom should be veiled, in part, from these hostile and indifferent classes, its mysteries shrouded in "dark sayings." Therefore when, because of the great gathering of the people, He was compelled again to resort to His floating pulpit on the margin of the Sea, and He recognized the scowling faces of the rabbis among the throng on the shore composed largely of the curious and the careless, He used for the first time as a vehicle for His teaching the parable. Adopting imagery from one of the most familiar scenes, and possibly suggested by a living example visible to the eyes of all, He depicted a sower going forth from his village home to sow seed in the unfenced fields. Flinging it out with a free hand, some grains, of course, fell upon the footpath or adjoining road, and were immediately pecked up by the watchful, hungry birds. Some fell on rocky, shallow soil, and sprouted quickly, but the sun scorched it, and having no room to root, it quickly withered. Some

dropped among a patch of thorns, whose more vigorous growth soon choked the germination which otherwise would have yielded fruit. And other seed fell on "good ground," and yielded a harvest of thirty, sixty or a hundred-fold.

Proceeding subsequently to explain the parable of the sower, He described the "wayside" hearers as those from whom the precious seed is snatched at once by Satan before it has a chance to penetrate through the hard crust of the heart. The "stony ground" hearers joyfully receive the word, but being superficial — having "no root in themselves" — their experience is brief. The inevitable tribulation and persecution which all the followers of the Master are called to suffer, prove stumbling-blocks to them. Their profession is transient. The "thorny-soil" hearers are those whose hearts are preoccupied, who are so engrossed by the "cares of the world," "the deceitfulness of riches" and the "lusts of other things," that there is no room in them for the good seed; if it lodges there and finds root, it is shortly stifled. Those, lastly, whose hearts resemble the "good ground," are the receptive and the patient. In them the seed finds lodgment. Germination, growth, and a harvest, varying but abundant — thirty, sixty, perhaps a hundred-fold — reward the labor of the sower.

## III Expository

1. **The same day** (R. V., "on that day") — an indefinite expression, equivalent to "at this period." **Went Jesus out of the house** — Peter's possibly, in Capernaum; perhaps His own. **Sat by the seaside** — on the shore of the Sea of Galilee, one of His favorite resorts.

2. **Great multitudes were gathered** — "out of every city," says Luke; the greatest crowd yet, as the superlative, in Mark's account, implies. **Went into a ship** (R. V., "entered into a boat"). — His pulpit was a low one, and a floating one; and He followed the custom of the rabbis in sitting while He discoursed. The crowd stood, and were therefore on a higher plane than He — "the best way of arranging an audience," says Schaff, "but the world seems to have discovered it quicker than the church." If the place was near Bethsaida, the beach rises rapidly and forms "a natural church" (Macgregor); and Thomson states that at the north end of the Sea are numerous inlets and creeks, "where the multitude, seated on both sides and before the boat, could listen without distraction and fatigue."

3. **Spake many things.** — Only a few of the "many" have been preserved. In parables — a marked change in His method of instruction, caused in part by the animosity of the Pharisees; a method which served at once to conceal, to reveal, and to perpetuate the truths concerning His kingdom — those

truths which were surest to encounter opposition and prejudice. **Behold a sower went forth to sow.** — There may have been one in sight, who had gone forth from his home some miles distant to sow seed in a field within view of the Speaker and the crowd, but the imagery was so familiar that it is not necessary to suppose it; and the sight of such an one might have distracted attention.

4-6. **Some seeds fell by the wayside.** — Throwing out his seed broadcast, some fell beyond the limits of the ploughed land into the adjoining road, or in the foot-trail that intersected the unfenced field. **Fowls** — R. V., "birds." **Devoured them** — the soil being too hard to receive them. **Some fell upon stony places** (R. V., "other fell upon the rocky places") — a thin soil over rocks, allowing no depth for root, and no chance for maturity. **They sprang up** — a rapid but suspicious germination. **When the sun was up** (R. V., "risen"), they were scorched — because of no vigorous root-life and moisture to resist the sun's rays. **Withered away** — did not reach maturity; brought forth no fruit.

7. **Some fell among thorns** — which are very plentiful in Palestine, "no less than twenty-two words in the Hebrew Bible denoting thorny and prickly plants" (Whedon). Even when the fields were burned over, the roots of the thorns were not killed. **Thorns sprung up** (R. V., "grew up") and **choked them.** — The ranker growth of the thorns stifled, or suffocated, the feeble shoots. The soil in this case was good, but too largely preoccupied.

8. **Other fell into good ground** — receptive, deep, and not otherwise occupied. **Fruit an hundred-fold . . . sixty . . . thirty.** — The increase refers not to the stalks, but the grains, the actual "fruit." The barley yield is greater than the wheat. Thirty-fold, according to Dr. Thomson, is a good crop even now in Palestine. "But," he adds, "here, on this plain of Sidon, I have seen more than a hundred stalks from a single root, and each with a head bowing gracefully beneath the load of well-formed grains. The yield was more than a thousand-fold."

18, 19. **When any one heareth the word of the kingdom.** — The seed is the same for all who sow it — the seed of Gospel truth — and contains the principle of life and propagation. It is "quick and powerful." **Understandeth it not** — because hardened and unimpressible. **Then cometh the wicked one** (R. V., "the evil one") — in Mark, "Satan;" in Luke, "the devil;" in all three Gospels the personality and activity of the great adversary is taught. **Catcheth away** (R. V., "snatcheth away"). — The soil being too hard to receive it, the word of truth is snatched away by "birds" (verse 4), that is, by passing thoughts or worldly desires suggested to the mind by Satan. Says Farrar: "It is done in a moment — by a smile at the end of a sermon;

For Blood, Stomach and Nerves, Take  
**Hood's Sarsaparilla**

It Cures Scrofula, Dyspepsia, Nervousness.



by a silly criticism: at the church door; by foolish gossip on the way home. These are the 'fowls of the air' whom the evil one uses in his task." This is he . . . by the wayside—"idle spectators, curious, critical, cavilling hearers" (Gray); "hearers who never allow the Word to get under the surface of their thoughts" (Morison); duty recognized [in word, not felt] (Robertson).

The noises of the world drown the voice of God. While on Broadway, New York, I have heard many times the chimes of Trinity Church steeple pour out their music at noonday, but I have noticed that very few of the busy crowds on the streets followed the music. There are too many sounds disputing with the chimes for the possession of the ear. I tried to follow the sacred song that was pealing through the air, but note after note was lost in the noise and rattle of the wheels of commerce (Gregg).

20. He that received the seed into stony places (R. V., "he that was sown upon the rocky places")—susceptible, emotional hearers, but superficial and shallow, and therefore transient. With joy receiveth it—the quick response of mere sensibilities.

"The effect is immediate and apparently good, but beneath the surface, easily stirred, is a head harder than the trodden path" (Schaff). "Perhaps because it is a new thing; perhaps because it is evidently a good thing, good in particular for objects that terminate in self, good for getting safety and everlasting glory" (Morison). "A young man of this stamp came to Christ—running, kneeling, full of warm expressions, engaging gestures, and professed admiration, worshiping and saying, 'Good Master!' Lovable and interesting as such always are, Jesus loved him. But it lay all on the surface—withered away when the depth of its meaning was explored. The test of self-sacrifice was applied to his apparent love. He was ready for anything. 'Well, go sell that thou hast!' It had sprung up quickly, but it withered because it had no root" (F. W. Robertson).

21. Yet hath he not root in himself—only a thin receptivity and then the rock, "the heart of stone." Dureth (R. V., "endureth") for a while. — Not being "rooted and grounded" in love of the Word and of Christ, it is only "for a while." When tribulation or persecution ariseth. — Of course such rootless professors will not stand the heat of oppression and storms of persecution which will inevitably beat upon them because of their stand "for the Word's sake;" they have no stability. Those who have root are strengthened by such experiences. "A sneer from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure seekers in a fashionable drawing-room, or the rude jests or scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair but false disciple deny his Lord" (Arnot). He is offended (R. V., "he stumbleth"). — Literally he is scandalized.

The original "scandal," or *scandalon*, was a part of a trap for catching noxious animals. It was that part on which the animal was expected to strike unawares; when once this "scandal" was struck the animal was ensnared. The persons referred to by our Lord are in this respect "scandalized." Their religion becomes a thing on which they stumble and stagger, and are held fast, or fall. It is all over with their profession (Morison).

22. He also that received seed (R. V., "and he that was sown") among the thorns. — Thorny-ground hearers are unfruitful because of a divided heart in which evil gains the mastery at last. The care of this world—anxious, distracting cares. "Some men allow them to twine and twist themselves, like the serpents of Laocöon, around every energy and susceptibility of their being" (Morison). The deceitfulness of riches—"the pitiful passion for accumulation" luring the victim on, and which he does not himself suspect; "a false expectation or a false confidence in regard to

wealth" (Schaff). "The love of money is the root of all evil." Mark adds: "and lusts of other things;" Luke adds: "and the pleasures of this life." Choke the word. — There is not room in the soil of the heart, even though the soil be soft and deep, for both thorns and good seed. The former stifle the latter. Becometh unfruitful. — The fruit does not mature. "It does nothing for the propagation of the Word in the world."

Baalim, Judas, and Ananias were thorny-ground hearers. Lot and Martha were in danger of belonging to this class. Simon Magus and Demas combined the features of these thorny and stony-ground hearers. Of the thorny-ground hearer, the man of divided mind and double heart, we have an example in him who came to Jesus and said, "Lord, I will follow Thee, but first let me go and bid them farewell which are at home in my house" (Luke 9:6) (Bruce).

23. But he that received seed into (R. V., "and he that was sown upon") the good ground—hearts tender, deep, not preoccupied, and consenting, who meditate on the truth, and at once translate it into obedience; such reveal both the right soil and the life-power in the seed. An hundred-fold, some sixty, some thirty. — They are all fruitful, but in different ratios, some eminently so. They bring forth fruit "with patience," according to Luke, "enduring to the end."

#### IV Illustrative

1. Have you ever seen grain scattered on the road? The sparrow from the housetop and the chickens from the barn rush in, and within a minute after it has been scattered not the shadow of a grain is left. This is the picture—not of thought crushed by degrees, but of thought dissipated, and no man can tell when or how it went. Swiftly do these winged thoughts come when we pray or read or listen; in our inattentive, sauntering, way-side hours; and, before we can be upon our guard, the very trace of holier purpose has disappeared. In our purest moods, when we kneel to pray or gather around the altar, down into the very Holy of Holies sweep these foul birds of the air, villain fancies, demon thoughts. The germ of life, the small seed of impression, is gone—where, you know not. But it is gone. Inattentiveness of spirit, produced by want of spiritual interest, is the first cause of disappointment (F. W. Robertson).

2. What an illustration the speech which a dying, despairing man addressed to one under whose ministry he had sat for twenty years! "I have never," he cried, "heard a

single sermon!" The minister, to whom his face was quite familiar, who had known him for years as a regular attendant at church, looked astonished, fancied that he was raving under the delirium of his approaching end. No, not at all! The man was in his sad and sober senses. "I attended church," he exclaimed, "but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and arrange the business of the next." Now, in like manner, to a greater or less extent, Satan deals with thousands who occupy pews in the church (T. Guthrie).

3. Not without significance is it represented that the superficial character is connected with the hard heart. Beneath the light, thin surface of easily-stirred dust lies the bed of rock. The shallow ground was stony ground. And it is among the children of light enjoyment and unsettled life that we must look for stony heartlessness—not in the world of business, not among the poor, crushed to the earth by privation and suffering. That hardens the character, but often leaves the heart soft. If you wish to know what hollowiness and heartlessness are, you must seek for them in the world of light, elegant, superficial fashion, where frivolity has turned the heart into a rock-bed of selfishness. Say what men will of the heartlessness of trade, it is nothing compared with the heartlessness of science, it is nothing to the atheism of that round of pleasure in which the heart lives, dead while it lives (F. W. Robertson).

4. To sum up, then, the great lesson of this parable is, that, to get all the good out of the hearing of the Word that we possibly can, we must bring to it an honest heart that will attend to, meditate on, and act out the truth which is presented to it. And we must be on our guard against a heart that is hardened into imperviousness, or characterized by superficial impulsiveness, or foul with the germs of care or covetousness or ambition or pleasure. And if you want to know where to get such a heart, go home and ponder and pray over these words of the sacred historian regarding the first Christian convert at Philippi: "whose heart the Lord opened, that she attended to the things that were spoken of Paul" (Wm. M. Taylor).

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## THE AMUSEMENT QUESTION

REV. A. H. HERRICK.

THOSE who desire the elimination from the Discipline of ¶248 are much in evidence. Those who desire its retention are less heard from in our church papers and elsewhere. The reason is obvious—they are not seeking any change. However, it is not well that they keep silence altogether, lest any should imagine that all the argument is with those who desire the paragraph removed, and that those who have most to say are in the majority. The man who contracted to deliver a bushel of frog's legs, but was able to secure only a half dozen, explained that he was misled, by the noise the frogs made, into supposing that the pond was full of them. At this late day, when the General Conference is convened, I do not intend to argue the matter at much length; but I do enter a protest against the cool and patronizing assumption that about all the wisdom is with those who seek the proposed change, and that they monopolize the regard for "constitutionality" or the acumen to know what is constitutional.

We are almost universally agreed that the amusements inhibited by the paragraph in question are harmful in tendency, and are usually injurious in actual effect. And as to the argument concerning Shakespearean plays, Dr. Buckley, in his book entitled "Christians and the Theatre," says, with logic which can never be refuted:—

"Many alterations have been made, and expurgated editions prepared for the stage, but it would not be possible for a woman to read them, as they are put upon the stage, before a promiscuous audience. . . . Shakespearean representations are too few, if they were unexceptionable, to modify the general charges against the theatre. If five-sixths of the plays presented are immoral in sentiment or expression, and indecent in manner, would it be gravely maintained that the acting of the Pilgrim's Progress once in every fifty nights would so redeem the whole institution as to make it proper for Christians to attend the theatre as a whole, and for youth to be encouraged to seek amusement there? It may be said, 'We do not hold that it is right to see a vile play because the Pilgrim's Progress is right, but we do hold that it is right to discriminate, and to see the Pilgrim's Progress.' But the conclusive answer is, 'Not if by so doing you throw your whole influence in favor of an institution whose general effect is pernicious.' . . . The theatre is an institution with a very pronounced character. 'Theatre-going' means one thing in the estimation of the public. He who goes to the theatre throws his influence in favor of the theatre as a whole. He may say, 'I discriminate; I go to see Shakespeare;' but all who know him will say, 'He goes to the theatre.'"

But it is said: Let each one decide for himself. Let us have simply the general rule forbidding "the taking such diversions as cannot be used in the name of the Lord Jesus," leaving it to each one to decide, without being bound (though he may be influenced) by any pronouncement of the church. This might safely be done if every one who comes into the church were able to look at a subject on all sides so as to form a thoroughly intelligent conclusion, and if he were entirely loyal to conscience; just as, if all children were highly intelligent and disposed to do exactly right, it would be enough for a parent to say, "Do right," and add no specific directions. But can we assume that every one coming into membership will have a thorough loyalty to conscience, and the moral sensitiveness and intellectual acuteness which will lead him always to right estimates? Who can deny that the church has the right to insist that its members shall refrain from practices harmful to themselves and to others?

It is apparent that, should the paragraph

be eliminated, it would be exceedingly difficult to exclude a member for indulgence in any "worldly amusement." If it be said that in case of necessity he might be disciplined under the general rule above referred to, that is simply to say that the local church and its quarterly conference may authoritatively interpret that rule, but that the church as a connection, represented by the General Conference, must not do so.

Again, it is claimed that as the enumeration of offences by name is and must be incomplete, none should be specified. But to say, as a speaker in a recent session of a not remote Conference is reported to have said, that, inasmuch as ¶248 does not by name mention the opera, a Methodist may attend the opera as frequently as he pleases and yet not go counter to the text of the Discipline, is a mere quibble. To say nothing of the near alliance of the opera with the theatre, it comes under the head of "such other amusements as are obviously of misleading or questionable moral tendency," which clause is in the paragraph under discussion. No one supposes that the enumeration is complete; but who does not know that the practices named include the leading ones with which we have to contend, which therefore are rightly mentioned by name? How puerile to say, because cock-fights, bull-fights, or skating-rinks (who of our members attend such?) are not named, that therefore no mention should be made of the dance or the theatre which are yearly ruining their tens of thousands! It is the veriest trifling. Certain leading and typical forms of worldly amusements, those which are giving and doubtless will continue to give special trouble, are named; and others are embraced in the supplementary clause above quoted.

After much thought, I cannot avoid the conclusion that the real purpose of the movement for elimination is that people may be allowed to engage in the now forbidden amusements, if they desire to do so, without forfeiting their church membership. Let me not be misquoted. I neither say nor believe that the majority of those who would have the paragraph expunged desire that members should do these things, or are even willing that they should. Probably there are a few among us who entertain no special objection to the forbidden practices. But others are engaged in the agitation for repeal, perceiving that it would make administration of the Discipline less difficult, and being misled by the assertions that the specific prohibition is unconstitutional and that the whole matter should be left to the individual. Many among us maintain, on the contrary, that in view of the harmful effect of the practices interdicted, the church is under obligation not only to advise against, but to prohibit, them.

The admirable pronouncement against popular amusements, brought in by the special committee on that subject in the recent session of the New England Conference, was written by the chairman, who, differing therein from other members of the committee, desires that the Discipline shall simply advise instead of legislating on the subject. But is it not plain that practices requiring so earnest and forceful arraignment, and so harmful to Christian character as these are in the above-named report declared to be, are rightly prohibited by the church? Must the church, viewing with alarm what threatens its own efficiency and the salvation of men, be confined to urging and entreating and warning, utterly unable to say, "Thou shalt not do this and remain in our fold?"

The advocates of elimination, while preferring that members of our church should

abstain from the practices in question, would nevertheless simply say, "Don't; but, if you will, you may." They are the ecclesiastical kinsmen of those statesmen of two generations ago, who, loving the Union, were yet inclined to yield to the fire-eating nullifiers from South Carolina. They remind one of the schoolmaster who said to his school: "Boys, there is to be a horse-race in town tomorrow. I hope none of you will go, for it is wicked to attend a horse-race. And if you should go, I earnestly hope you will not bet; for betting is wrong. But if you do bet, I advise you to bet on —," naming a certain horse.

Chicopee Falls, Mass.

## AMUSEMENTS--WHAT CAN BE DONE?

PROF. KARL P. HARRINGTON.

THERE are doubtless two sides to the abstract question of the wisdom or folly of prohibiting to Methodists certain forms of amusement popular in the social life of today. We may assume this to be so, when prominent and conscientious advocates are coming forward with such earnestness to champion each side of the controversy. Paul had to deal with an equally conscientious difference of opinion in the early Corinthian church. It is not likely that prolonged discussion of the theoretical side of the problem will lead to any different doctrinal position on the part of many of the disputants, nor, perhaps, to any better conclusion than that of Paul: "Knowledge puffeth up, but charity edifieth. . . . Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." One earnest Methodist will continue to have faith that, while Faust on the printed page edifieth, Faust behind the footlights edifieth not. His equally earnest brother will have faith that Faust on the boards preacheth a more effective sermon than Faust in cold type. The writer has charity for both of these conscientious Methodists.

Meanwhile, however, a condition of things

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"Mrs. Ida Sherman of 6113 Wentworth Ave., Chicago, had been quite ill for years with dyspepsia and nervousness and I urged her to leave off coffee and take Postum Food Coffee. She now writes me that she is entirely cured.

"Mrs. Julia Moore of Riverside, Cal., and also Mrs. Lily Staltn of Riverside, were both ill for some years with heart trouble. I told them of my experience with coffee and induced them to drop it and take up Postum Food Coffee. Mrs. Moore was cured and in three months after making the change Mrs. Staltn wrote that she had been relieved more from leaving off coffee and using Postum than she had obtained from any medicines.

"I am naturally a strong advocate of Postum." Ina Maud Magee, 122 N. Johnson St., E. Los Angeles, California.



has arisen in the church far more serious than the theoretical question. While pastors, conferences, and associations have talked about amusements, church members and the children of church members have proceeded to enjoy the amusements themselves, so that a disciplinary rule is being frequently and increasingly ignored by pulpit and pew; many children of Methodist parents are growing up into the dangerous feeling that rules need not be obeyed; the mere consciousness of having overstepped the letter of the law often prevents really earnest souls from taking their proper place in church work; and occasion is afforded to non-Methodists to cavil.

What can we do about it? Will the General Conference allow the present *laissez-faire* attitude to continue for another quadrennium? Or can we have some change for the better?

Unless the present state of things is to continue and grow upon us, one of three things must happen: The rule may be (1) enforced, (2) repealed, or (3) officially recognized as a dead letter.

A systematic attempt at a universal enforcing of the rule would divide the church into two very distinct parties. Some thousands would withdraw, to found a new branch of Methodism, or to unite with other communions. The majority would remain, and there might be found in the purged church, for a time, at any rate, a self-denying devotion to spiritual things, with a subtle tendency towards phariseism. Perhaps revivals would ensue, in which the old-fashioned type of conversion would be seen in the case of hardened sinners. A reaction and relaxation in the course of time might be prophesied with some confidence, but the total profit and loss would be the result of too many complicated conditions to foretell with accuracy. If this course could be followed, it would be at least brave and honest.

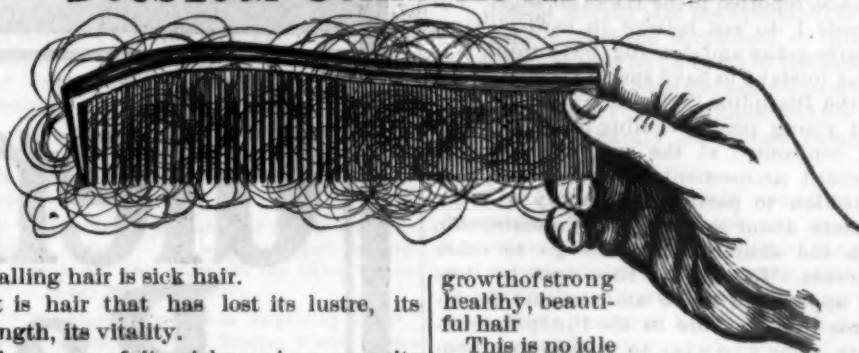
A rational explanation for the repeal of the rule could be made on the ground that it had been found too incomplete, and that it seemed advisable, rather than to undertake to catalogue all the amusements that might prove dangerous to the Christian life, to return to the Wesleyan standard of the individual conscience, to the approval of such diversions only as can be taken in the name of the Lord Jesus. Such a course would neither sanction nor taboo cards, dancing and the theatre, nor the frequenting of pool-rooms and betting on games of football. The Bishops might well urge upon the attention of the church the dangers lurking in each of these, and in many other forms of amusement, and counsel the more careful training of the individual conscience and moral judgment, which, under ecclesiastical prescription, lose tone from lack of exercise. Doubtless there would be cases where such a trained conscience would refuse its possessor admission to see Sapho, and grant him the privilege of attending a performance of Hamlet; and probably cases would occur where a Methodist would attend an evening reception where dancing formed an important part of the entertainment, without losing his loyalty to Methodism or impairing the vigor of his spiritual life. If, on the other hand, a Methodist found himself at any time under harmful influences, there might be more inclination to true penitence and future caution when the responsibility would be on himself than when it falls upon a disciplinary rule. This solution of the problem would not be a new one, but a return to former standards.

If neither of these ways of dealing with the difficulty should be adopted, there remains only the possibility of a practical recognition by the official heads of the church that the rule is no longer adapted to its purpose. The reason why it should be

official and public, if made at all, lies in the serious nature of the controversy. In the case of one rule, now everywhere understood to be a dead letter, namely, that recommending the avoidance of wearing gold and costly apparel, no such necessity ever arose; and the rule still harmlessly reposes on the pages of the Discipline. But something more definite is imperative in this case. There seems to be a pretty widespread opinion that it may be wise to alter the itinerancy rules still further, to adapt the machinery of our ministerial appointments to the changing demands of modern times, due to city development and other causes. Similarly an authorized declaration by the Bishops that, owing to the changed conditions of society today, from those which prevailed among the early

Methodists, a wise caution in the application of the letter of the rule concerning amusements should be exercised by the preachers in charge, enforced by a reminder that in such things "the letter killeth, but the spirit maketh alive," might perhaps render any more heroic treatment unnecessary. The church might thus be relieved from suspecting that the leaders of Methodism are hanging to a dead form because they do not know how to let go, while large numbers of excellent and well-disposed young people, who find it impossible, for example, to understand how their eternal salvation can depend upon their refusing to play a game of whist, would gladly enter the church and take a prominent part in bearing its burdens. The essential nature of this method of procedure would be a hint

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The cause of its sickness is a parasite that is destroying its root.

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The work of the parasite is far more destructive than that of the grub, for while the latter simply kills the roots of the one plant, the former not only destroys one hair root, but spreads from hair to hair till it attacks all the hair on your head, and your hair literally comes out in combfuls. This parasite is not visible to the naked eye, but under a powerful microscope such hairs as are attacked by it have the appearance of telegraph poles loaded down with brush heaps.

This is no unusual sight at the Cranitonic Institute. In fact, it is seen there every day in the microscopical examinations of hair. But as people give little heed to dangers that are unseen, this danger is often permitted to exist until the continuous falling of the hair results in premature baldness. Then, after the damage has been done, after the mouths of the starved and shriveled hair-follicles have been closed by nature, when the scalp is tightly drawn across the skull and glistens like polished ivory, there is a loud cry for help.

The cry comes too late.

There was a time when this head of hair could have been saved. It was when the hair first began falling; when the result of the daily toilet was a handful of combings and the comb looked like the one in the illustration shown above — while there was still nourishment in the scalp, and when all that was needed was a preparation that would destroy the cause of the disease and assist nature in repairing the damage already done.

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to the pastors to recognize the facts as they are and adapt themselves to them as best they can.

If the church is to be checked in its present perilous drift towards disloyalty to church rules and hypocrisy of life, some one of the above methods, or a modification of one of them, must be adopted. The writer has expressed no preference for any one course, having simply stated the possibilities and the probable results in each case. But something should be done, and that very quickly.

*Orono, Maine.*

## AMUSEMENTS AND THE DISCIPLINE

REV. JOHN H. MANSFIELD.

LET us look at a few things that have been said on this subject recently, and draw some conclusions. Prof. W. N. Rice, in an address at the New York East Conference, reported in the *HERALD*, said: "For myself I do not believe in card-playing, theatre-going and dancing, but I think it is a sad mistake to have such a specific clause in the Discipline." He then goes on to say that young people coming into the church are confronted at the very threshold by specified amusements in which they are forbidden to participate. Many of them hesitate about entering into membership with the church and some go to other churches. Though Dr. Rice says he does not approve of these amusements, he laments that the rule in the Discipline prevents some who wish to engage in them from joining the Methodist Church. Dr. Mains, who spoke against the rule in the Discipline in the same Conference, wrote an article in one of our papers not long ago, favoring having the rule stricken out, that he might be able to get young people into his church who were unwilling to give up these amusements.

But is this desirable? Would it be a benefit to the church? I have never seen any dancing, card-playing, theatre-going church members who were any help in leading the church to a higher Christian life or in saving souls. Is it any benefit to young people to take them into the church until they are willing to give up such vain pleasures? Are people really born of God until they are glad to give them up for the service of Christ?

Think of a company of these amusement-lovers at the altar for baptism. The minister reads to them from the Discipline: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" They answer: "I renounce them all," yet with the understanding that they are to continue in these questionable amusements. How much consistency or sincerity can there be in such a profession?

Paul says: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Again he says: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you."

With the above texts and their contexts in view, think of the minister reading from the Discipline: "Will thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?" They answer: "I will endeavor so to do, God being my helper;" when all the while they intend to mingle with the world in its lowest and most corrupting amusements.

What a farce! If we are going to let

these worldlings into the church, we must go a good deal farther than the clause so much talked about, and have an expurgated edition the Discipline adapted to the wants of the world. Yea, more! As the rules of the Discipline are drawn from the New Testament, it will be necessary to have that revised and adapted to the times.

In discussing this subject two have said: "Let each one settle these things according to his own conscience." What is conscience? Is it a faculty in man that teaches him invariably what is right and what is wrong? If so, why are part of our ministers striving to have this clause stricken out and part to have it retained? If I understand conscience, we cannot rely on it to teach us what is right and wrong. If properly cultured the most we may expect of it is to approve when we do right and condemn when we do wrong. In great moral questions we must be

guided by the Word of God. Impulsive and inexperienced young people often think they see no harm in these amusements. If so, their consciences would not condemn if they engaged in them, and to their ruin often.

Again, the removal of this clause from the Discipline now would lead to serious friction in our work. If it is removed, many young people full of worldliness and probably not regenerated will be taken into the church by ministers who favor its removal. Other ministers who follow them will not take in such persons, because they do not believe they are fit subjects for the church. They will also preach against these amusements, and those who indulge in them will feel offended, many of our most faithful ministers will be branded as illiberal and severe, and the work of God will be hindered.

*Gardner, Mass.*

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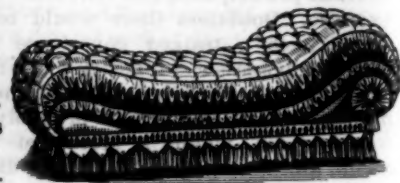
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## General Conference

(Continued from Page 589.)

we ought not to resolve ourselves into a mutual admiration society," was his terse comment. The result was, the resolution was tabled. Then some of the wise ones awakened to the fact that the Conference had done a very indiscreet thing, because the tabling of the resolution would give the impression to the outside world that the Conference had censured Bishop Hartzell, which was not the case. After some debate, the resolution was taken from the table and was promptly withdrawn by the delegate who offered it. Then came the question of straightening up the record so it would contain no reflection, either upon the Bishop or the Conference. At length the matter was disposed of by the adoption of a resolution offered by Dr. J. M. King, embodying the thought that the action of the Conference was not intended as a reflection upon Bishop Hartzell, but simply to assert that such resolutions were not within the province of the Conference.

On motion of J. E. Price, the committee on Epworth League was instructed to consider the question of consolidating the offices of Epworth League secretary and editor of the *Epworth Herald*. This resolution caused something of a buzz of interest to go around the Conference hall.

[Monday's proceedings, sent by telegraph, will be found on another page, thus closing the report for this week.]

## Flash Lights

— Most of the delegates look well-fed and prosperous.

— It is astonishing how much trouble one woman can cause.

— If a bald head is an evidence of wisdom, then the General Conference must be very wise.

— A public benefactor—the delegate who moves the previous question.

— It is hard for some people to realize that they are squelched.

— A sound as welcome as the long-drawn blast of a dinner horn: "I move we adjourn."

— Bishop Merrill began business with two gavels. He evidently intended to make an impression.

— "Nobody knows my doubts or my beliefs but myself," was the terse expression of Dr. Buckley.

— "I demand the chair's decision, and not Dr. Buckley's."—*A Delegate*.

— "I would like to speak, with the permission of Dr. Buckley."—*Dr. Forbes*.

— "We have too many secretaries and too many collections."—*Dr. J. B. Graw*.

— "As for degrees, they don't mean anything," said a Doctor of Divinity.

— "The minutes are always correct," declared Secretary Munroe, as he made a correction.

— "Sorry I have been wasting your time; I thought I was talking good sense."—*Dr. Forbes*.

— *First Voice*: "In the judgment of those who heard Bishop Hartzell, his lecture was no Boer."

— *Second Voice*: "A man who will make a pun on an occasion of this kind ought to be pun-ished."

— It was downright mean for a delegate to call for the previous question when an elaborate gavel presentation speech was in progress.

— "It was with rare modesty that Dr. Buckley mentioned that Pope Leo was the only infallible person."—*Editor Sawyer*.

— "If the number of benevolent societies would be reduced the number of secretaries would be diminished."—*Buckley*.

— "I am going to run the governor's office at night and attend the Conference during the day."—*Governor Shaw* (of Iowa).

— "I dare believe that not only many but most of our citizens well understand that the promise and potency of our national life and

the guaranty of our future honor and well-being do not lie merely in gunpowder and skillful destruction."—*Dr. Howard S. Taylor* (representing Mayor Harrison).

— "I accept everything in sight."—*Secretary Leonard*.

— "How are you, Bishop—Hamilton?" said the effusive delegate, and the "Bishop" blushed like a young school-girl.

— "The ministers voted for equal representation the very minute that they found that the laymen themselves wanted it."—*Judge O. H. Horton*.

— "They have the vice of diffidence, and mistake it for the virtue of modesty."—*Buckley*.

— "Chicago is intense and hearty—or it's not Chicago."—*Dr. John E. James* (of Philadelphia).

— "I am as much interested in the committee on episcopacy as any man in this Conference, except those who are candidates," exclaimed a layman.

— "Dr. Buckley is making the very speech that I was shut down on for trying to make," shouted a delegate from the Pacific coast, who struggled in vain to make a point of order against the irrepressible Buckley.

— "If this matter of lay representation goes much further, a preacher soon won't have standing room on the floor of the Annual Conference," was the way Dr. J. B. Graw expressed his feelings.

— "We welcome the candidates, for we believe they will hasten to the goal of fame between the posts of duty."—*Dr. J. P. Brushingham*.

— "There are two moments unlike all other moments of time—the beginning and the ending. One holds the promise, the other the result."—*Judge Edmund Burke*.

— "Buckley never gives anything away," was the comment of Dr. Moore, when it was suggested that the Doctor might concede two minutes on the floor.

— "The Bishops' Address is the most statesmanlike document I have ever listened to."—*Rev. James Robertson* (delegate from Irish Conference).

— "You may load a man down with education, but if he lacks genuineness and sincerity he is a failure in the very first elements of true greatness."—*President Buttz*.

— "Dr. Buckley, I want you to let me alone," exclaimed the excited man who had the floor, and was mortally afraid he would lose it before he was through with his little speech.

— "In God's name, let us for once act as if we really believed in Him whose name we bear! Let us at least attempt something worthy of the commission we have received, worthy of the Gospel which we have so long proclaimed to the world, and worthy of the stupendous task which God has committed to our hand."—*Bishop Thoburn*.

## Notes and Comments

— The committees are now very unwieldy. The quorum was fixed at thirty-five.

— During the first week the committees were not able to do much more than settle definitely on the time for holding meetings and elect officers.

— Delegates and visitors are under great obligations to the cashier of the Book Concern for courtesy in handling mail that had accumulated before the Conference opened.

— Dr. F. M. Bristol does not look much older than he did four years ago. He is a slender looking fellow to be able to make such a noise in the world of Methodism.

— The committee in charge of the hall has decided not to allow the distribution of advertising matter in the seats of the delegates. Church papers are not included in this act of prohibition.

— One of the more important memorials under consideration in the committee on Itinerancy provides for the extension of the time limit by making it possible for the Bishop to reappoint a pastor to the same

charge for ten consecutive years when the members of the quarterly conference so request by a two-thirds vote each year.

— One of the remarkable things about the Address of the Bishops was that a man of Bishop Andrews' age had the strength to read such a lengthy document in full. His achievement has occasioned no little comment.

— The hotels and rooming houses have been doing a land office business. Likewise the restaurants. Most of the visitors, however, and some delegates as well, seem to prefer the quiet of a family hotel.

— The Conference has requested that the mail be distributed to the delegations while they are in their seats, and thus save them the tedious labor of waiting in line at the window of the Conference post-office.

— There was a decided increase in the number of visitors after the first day. Chicago Methodists seemed to wake up to the fact that something was going on at the Auditorium which was worthy their attention.

— Bishop Merrill is of the opinion that the expenses of Bishops incidental to dedications, etc., should be paid out of the general treasury. He has received some compensation for such services, but finds that his extra fees have hardly more than balanced extra expenses.

— There was no uncertain sound in the discussion about the Bishops not charging for certain extra services. Most of the general superintendents were on the platform, and had to listen to the sharp criticisms that were made, without being able to say a single word in reply.

— The work of assigning delegations to places on the Conference floor was a very tedious process, and required considerable time. Bishop Cranston was chairman of the committee, and Dr. Monroe was secretary. It was done by lot. The chairmen

## MEAT OR CEREALS

## A Question of Interest to All Careful Persons

The arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat, or bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch should be digested) are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into grape sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is gained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains. This unites with the albumen of all food and the combination is what nature uses to rebuild worn-out cells in the brain. This is a scientific fact that can be easily proven by ten-days' use of Grape-Nuts. Never eat beyond three or four heaping teaspoonfuls at a meal.



of delegations were required to notify their respective delegates.

— There is much rejoicing among the Chicago laymen over the success of the movement to secure equal lay representation.

— The anniversary of the Sunday School Union and Tract Society was held Friday night in Studebaker Hall. The speakers were Dr. S. P. Cadman, of the Metropolitan Church, New York, and Dr. Bashford, of Ohio Wesleyan University. Ex-Governor Robert E. Pattison, of Pennsylvania, was chairman of the meeting.

— Visitors are obliged to pay high prices for extra good seats. The boxes are valued at \$150 each, and the seats on the main floor and the first three rows of the main balcony at \$10 apiece. The price of the remaining seats in the balcony is \$5. There are two thousand free seats. Those who are early enough can get a fairly good seat without paying for it.

— On Thursday night Bishop Hartzell gave his promised lecture on "The Briton and the Boer," in the Auditorium. Contrary to expectations, he did not attack the Boers or extol the British in a way that aroused much prejudice. It was feared that he might be hissed because of his acknowledged British sympathies, but happily nothing of that kind occurred. The lecture was well received, and helped much to enlighten the people on that very interesting subject.

— Dr. Levi Gilbert, editor of the *Daily Advocate*, occupies an advantageous position on the Bishops' platform, from which he can keep a watchful eye on the Conference. His assistant, Rev. Edwin Locke, spends most of his time skirmishing around in search of "items." The accommodating publisher, D. D. Thompson, is a very busy man. He ranges from the last seat in the parquet to the Bishops' platform, always on the alert, and intensely devoted to the business in hand.

— Secretary Munroe named the following well-known brethren as his assistants: Manley S. Hard, of Wyoming Conference; E. M. Mills, New York; S. O. Benton, New England; William Kepler, North Ohio; I. B. Scott, Texas; Charles L. Stafford, Iowa; Robert R. Doherty, Newark; Joseph B. Hinsley, North Minnesota; A. R. Rich, Erie; Christian Neumiller, California German; Charles C. Townsend, Northern New York; Emory C. Beach, Southwest Kansas; Thomas W. Lane, East Ohio.

— Dr. Potts and Dr. Forbes were applauded as they came forward to speak. Dr. Potts is the editor of a semi-official paper and has dared to question some things in the affairs of the church that the official papers have been afraid to touch. Although he suffers the great misfortune of being unable to hear, he is one of the very interesting members of the Conference. Dr. Forbes was one of the funnymen of the Conference of four years ago, and it seems that he has not forgotten the cunning use of his tongue.

— Dr. Neely showed that he could help a confused brother as well as stoutly oppose his equal or superior. A delegate was on the floor with a resolution that exposed him to a slight degree of ridicule, but which possessed real merit. When, like the young speaker who has forgotten his lines and is about to rush from the platform in shame and confusion, the delegate, standing on the little platform in the full glare of the Conference, began to waver, Dr. Neely very quickly arose and made a few suggestions that helped him out of his tangle. Then Bishop Warren leaned over from the presiding officer's desk and kindly co-operated with Dr. Neely. It was a kind and considerate act on the part of both the Bishop and

Dr. Neely, and as the now happy delegate left the platform for his seat, gratitude beamed from every line of his countenance, as he said: "I thank you, Dr. Neely." His resolution had been saved from being ruthlessly trampled upon, and was safely in the hands of the appropriate committee.

— Dr. T. H. Hagerty, of St. Louis, presented the Conference with a unique gavel made of wood from three Methodist churches—John Street Church, New York, the first Methodist church built in America; the McKendree Church, Cape Girardeau, Mo., the first Methodist church built west of the Mississippi; and the Union Methodist Episcopal Church, St. Louis, the first Methodist church built on strictly Union principles after the breaking out of the civil war.

— "The office of General Secretary of the Epworth League should be elective by the General Conference," commented a well-seasoned member of the Conference. "As a matter of fact," he continued, "the Cabinet and Board of Control should be abolished and the management of the League be regulated in a manner similar to the other connectional societies." It is in the wind. There is a little breeze blowing in that direction now, and it may become a mighty whirlwind before Conference adjourns.

— Dr. E. C. Hirst, secretary of the press committee, has endeared himself to the representatives of the press by his uniform courtesy in helping them get news. When he found that he needed more room, he made an urgent demand on the general committee and was allotted an extra row of chairs. While some do not have desk room, they at least have seat room, which is a good deal considering the jam. Those at the desk are like a crowd of picnickers where the number exceeds the accommodations—they do not have enough elbow room.

— The Conference may expect something interesting from the committee on Temperance. Samuel F. Dickey, editor of the *New Voice*, was elected chairman, and Dr. Bashford, secretary. N. M. Johnson, the author of the anti-canteen law, was chosen secretary at first, but declined. There is a very strong probability that the conduct of the President on the anti-canteen question will come in for a good share of consideration, and he may be made to feel the error of his way in allowing the infamous interpretation of the attorney general to go unchallenged.

— For three days before the opening of the General Conference the Book Concern building at 57 Washington St. was the storm centre of Methodist activity. Here the Bishops met in a star chamber session and added the finishing touches to their quadrennial address. The Book Committee also met behind closed doors. What they did, no man knoweth. Candidates and their promoters were seemingly all over the building. The salesroom on the first floor was thronged with delegates and visitors who caused a constant hubbub by their conversation.

#### Conference Personals

Dr. P. A. Cool, of Spokane, is among the visitors. He has done a good work in the far Northwest.

Dr. Buckley is chairman of the committee on Episcopacy—the same important place that he held four years ago.

Mrs. Mendenhall, the widow of the former editor of the *Methodist Review*, is among the visitors, in company with her sister, Miss Speare. Mrs. Mendenhall makes her

home in Tacoma with her son, Prof. F. S. Mendenhall, of Puget Sound University.

Rev. Thomas Allen, D. D., is the fraternal delegate from the English Wesleyan Conference, and Rev. James Robertson the fraternal delegate from the Irish Conference. They will no doubt be listened to with delight when the time comes for them to address the Conference.

Dr. Henry Rasmus, pastor of Oak Park Church, Chicago, of which Hon. John F. Mason, president of the Chicago Social Union, is a member, is among the visitors. Dr. Rasmus was imported from Portland, Ore., and is rapidly taking front rank as a speaker at special occasions, such as dedications, anniversaries, and after-dinner affairs.

Dr. W. A. Shanklin, of Dubuque, Ia., is among the visitors. Dr. Shanklin is in a glow of happiness over the fact that Mrs. Shanklin presented him with a pair of little girls on his recent birthday. Dr. Shanklin expects to go to Reading, Pa., next October, as pastor of the church at that place.

Prof. H. J. Cozine, the musical director of the Conference, gained his musical education in Boston at the New

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England Conservatory of Music. He is now dean of the Puget Sound University College of Music. In the Puget Sound country Prof. Cozine has won a fine reputation as a teacher and as a director of choruses.

Rev. Thomas H. James, of Oakley, Kansas, is among the interesting visitors at the Conference. He recently fell heir to an estate of \$5,000,000 in England, besides an equal amount of entailed property, from which he will enjoy the income during life. He is building a hospital in Kansas City, and gave \$100,000 for the endowment of the University at Salina, Kan. Mr. James was converted at a camp-meeting in Kansas several years ago, and later joined the Northwest Kansas Conference. He has been on the conventional small charge with the conventional small salary attached thereto. He came into the estate through the death of his grandfather and his father. His friends rejoice that so much money has fallen into the hands of one who has shown a disposition to use it for a good purpose.

#### Side Glances

— An eminent doctor of divinity, debater, dictator and constructive critic, once said that a General Conference could easily degenerate into a mob. We have seen an illustration of the truth of this statement on several occasions. The larger the body the more unwieldy and unmanageable it becomes. It wastes time that costs the church thousands of dollars. And the conclusion of the whole matter is that the General Conference is unwieldy. It needs to be cut down. Will the present body have the courage to make the change?

— The Chicago Preachers' Meeting discussed the amusement question at their meeting the Monday before Conference. Having no jurisdiction in the matter, they very wisely did not attempt anything very drastic. They passed resolutions expressing the opinion that it was best for the rules to remain unchanged. Then they very wisely decided to let the General Conference wrestle with the problem. It seems, however, that a number of the Chicago brethren are determined to have the dead timber eliminated and will take their fight into the Conference.

— Dewey stormed the city on the day preceding the Conference opening. There was a big crowd out to see the parade. The Admiral smiled and bowed and scraped with all of his native and acquired suavity, but there was not very much cheering. The crowd simply gaped. One enthusiastic patriot who had been a member of one of the Illinois regiments sat on a step, clapped his hands, and then swore about the people of Chicago because they did not show more enthusiasm over the Admiral of the Navy. It was a very creditable parade, but some way there was something lacking.

— While the candidates are rolling their logs into a position satisfactory to themselves, the legislative hopper is being filled with a good strong grist. Resolutions, petitions, etc., are coming in from the various Conferences, and are being referred to the regular committees. It is very desirable that each committee shall have a heavy grist all the time, so no time shall be lost. Four years ago a good deal of time was

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wasted the first week or two of the session because the committees had no "grist." Of course it is not to be expected that very much will be done until after the elections, but at the same time the committees can have the matters in hand and be prepared to make reports with reasonable rapidity. It is bad to let business pile up and then railroad through a lot of half-digested legislation.

— A few of the delegates seem to be able to get the floor in spite of all that others may do. Thus the deliberations are practically controlled by an astonishingly small percentage of the entire body. It may be the fault of those who don't try to take part. Perhaps they prefer to sit still and let the glib talkers do their thinking for them. To be sure, such a procedure requires less exertion than is needed to be continually jumping up and yelling, "Mr. President!" Yet at the same time it is manifest that quite a proportion of earnest, intelligent delegates, both clerical and lay, seem to stand little chance for recognition if they attempt to get the floor at the same time that certain well-known delegates want it. This is not an insinuation that the presiding officers have favorites, but it is intended as a suggestion that a little more discrimination might be exercised in cases of doubt, so that the newer delegates might have a better chance.

— The Chicago Social Union entertained the General Conference at the Auditorium on Wednesday night. President McKinley telegraphed his regrets at being unable to be present. Addresses were made by Mr. John Farson, president of the Union, welcoming the delegates; by Dr. H. S. Taylor, representing Mayor Harrison, in behalf of the city; by Dr. J. P. Brushingham, in behalf of the Chicago Preachers' Meeting; by Judge Edmund Burke, in behalf of Chicago Methodism; by Dr. John E. James, in behalf of the laymen. Bishop Merrill responded to the address from the Chicago preachers. The concluding speeches consisted of five-minute addresses by Bishop McCabe, Dr. J. M. Buckley, Gov. L. M. Shaw, and Dr. David H. Moore. The oratorical numbers were greatly enhanced by

numerous musical selections by some of the most charming and talented musicians of Chicago.

— Provision was made for one hundred press representatives. The tables are placed on a platform in the orchestra pit, which can be raised or lowered as desired. The press men of the Chicago papers are a very genteel, clean-looking class of young man, and, judging by their work, are doing their utmost to make honest reports of the proceedings. The only inaccuracies noted are a trifling misuse of Methodist terminology, which, however, is scarcely worthy of notice, when the general trend of the reports is in line with the truth. The representatives of the outside papers, both secular and religious, are refined looking. Many of them are ministers whose newspaper experience makes them useful to their home papers in sending reports supplementary to the Associated Press. This all means that the proceedings of the Conference will be most thoroughly reported in all parts of the land.

#### Gems from the Bishops' Address

"Brethren, it is the inspiration of the Almighty which giveth understanding."

"It is the interior and spiritual view of the century of church life which profoundly moves the thoughtful soul."

"Spiritual results, indeed, admit no arithmetical measurement."

"There may be periods of silent preparation for growth as well as periods of obvious growth."

"We believe in one living and personal God the Father Almighty, who in perfect wisdom, holiness and love pervades, sustains and rules the worlds which He has made."

"The population has increased fourteen-fold, the church more than ninety-fold."

"Many pastors reckon success more by collections than by conversions."

"The question of the city has become the question of the race."

"Selfishness is the universal sin — here the rich and the poor meet together."

"Intemperance constitutes an evil vastly greater than slavery."

"The statistics of divorce and of divorce legislation indicate that the glory of the true and pure family is suffering a painful eclipse."

"Now, if ever, the Christian man should be the Christian citizen."

"The church must insist that a wise, persistent and heroic earthly citizenship has now become a supreme test of noble character."

"Equality in ministerial and lay representation, now made possible by the concession of the

[Continued on page 604.]

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## THE CONFERENCES

## NEW ENGLAND CONFERENCE

## Boston District

*People's Temple, Boston.*—A most elaborate reception was extended to Rev. L. H. Dorchester and wife on the occasion of their return for the second year. Arrangements were carefully made for the best possible reception, and the desires and anticipations of the committee were fully realized. The chapel never looked prettier, having recently been newly carpeted and frescoed, and lighted with Welsbach burners. The arrangement of seats has been changed, the platform having been moved to the opposite side of the room and the windows curtained. This, together with the profuse palm and floral decorations, gave the chapel an entirely new appearance. The lecture-room above was also transformed by bunting and flags, and the tables, presided over by Mrs. Schaffer, were tastefully arranged and filled with a bountiful collation of the finest catering. Mr. G. F. Washburn presided over the formal exercises. The pastor's father, Dr. Daniel Dorchester, offered prayer, and James Burgess was in charge of the ushering. Messrs. Boyd, Chapman and Crouse, representing the various departments of the church, gave addresses of welcome, to which the pastor feelingly responded; while Presiding Elders Perrin and Mansfield brought words of greeting and blessing. Mrs. Dorchester was presented with a magnificent basket of flowers from the Ladies' Aid Society. It was a fine reception, one which would be heart-warming to any pastor. The Sunday morning and evening congregations in recent weeks have also been very encouraging, being the largest of the present pastorate. W.

*Worcester, Thomas St.*—The new pastor, Rev. C. A. Cederberg, was given a formal welcome, at which nearly every family in the church was represented, as well as many guests from Quinsigamond Church, where he preached fifteen years ago. The edifice was beautifully decorated, and John Carlson presided at the entertainment of musical and literary selections. Mr. Cederberg, his wife and three children will be the parsonage family for this year.

*Grace.*—Dr. Brady has begun a series of sermons on the noted women of the Bible. He

will take as his subjects, Martha, Mary, Deborah, Dorcas, Hannah, Phoebe, Sarah, Rachel, and Abigail, on successive Sunday evenings. The union Foreign Missionary Society held its meeting with P. F. White. Mrs. W. S. Clark presided. Miss F. E. D. Clark and Mrs. N. E. Norton read papers on industrial school work. Miss E. J. Webster, of Boston, made a brief address. In the evening a cantata was given by little girls.

*Park Avenue.*—Rev. Alonzo Sanderson has appointed Perry H. Murdock and Hiram W. Hook as his assistants. These young men have supplied for the work several times, but now they are regular helpers, Mr. Murdock going to Lake View, and Mr. Hook attending to the work in Leicester and Greenfield.

*Trinity.*—A sort of picnic for the Junior League is announced for Silver Springs. The official board announces itself well satisfied with the progress and results of the past month's work.

*Coral Street.*—A new society as a branch of the Ladies' Aid was organized under the lead of Mrs. William Stewart. It is called the Pastor's Aid, and its duties are house-to-house calling and such other service as the pastor may wish done. Mrs. H. J. Walker was chairman of the supper committee, and a musical program was given in the evening. QUIS.

## Cambridge District

*Harvard St., Cambridge.*—The people of this church gladly welcomed back Dr. and Mrs. E. M. Taylor for a third year. As an expression of this welcome, a reception was given in the church vestry, which was quite transformed by decorations of bunting and plants, and made attractive by tea and lemonade tables. The reception was given under the auspices of the Ladies' Benevolent Society and the Epworth League, therefore the presidents of these societies helped Dr. and Mrs. Taylor receive, while members of the official board and League acted as ushers. In the course of the evening Mrs. Taylor was presented with a bouquet of flowers by Mr. Fuller in the name of the ladies. The affair passed off very pleasantly.

*Trinity Church, Charlestown.*—The Conference year closed with full provision for all current expenses and the needs of the coming year provided for. The new year has opened auspiciously. On Thursday evening, April 25, the pastor, Rev. Raymond F. Holway, and family were tendered a reception by the Ladies' Society. The large vestry was filled. Col. W. H. Oaks presided at the formal exercises, and each society, through its president, offered words of welcome. Hon. Geo. H. Gammons spoke for the official board, and Mr. George W. Smith for the church. The latter presented Mrs. Holway with a beautiful bouquet of flowers. The pastor was also presented with flowers by the Epworth League. An entertainment followed, including singing by a male quartet of Boston University and Miss Sadie Wing. The outlook is encouraging.

## Lynn District

*East Saugus.*—Rev. John R. Chaffee and his mother, Mrs. E. A. Chaffee, received a very cordial welcome from their people, on the evening of April 26, in the elegant parlors and dining-room of the Ladies' Aid Society. The presentation of the company, the refreshments and the music by a ladies' stringed orchestra, rendered the evening most delightful. Culture and refinement as well as cordiality were written on the face of every one present. It is encouraging to open a pastorate under such pleasant circumstances.

*Wakefield.*—A very cordial reception was tendered the pastor, Rev. Putnam Webster, and his wife upon their return to this charge for the third year. The affair was arranged and very successfully carried out under the direction of Mr. Ernest Heywood, president of the Epworth League, assisted by a committee of young ladies. The vestry and church parlor were very prettily decorated with flags and bunting. Rev. D. N. Chadsey offered prayer. Mr. O. N. Gammons, one of the oldest members, extended the greetings of the church to which the pastor responded. Miss Ruth Butterfield presented to Mrs. Webster a handsome bouquet of roses and pinks. Regrets were received from Rev. A. P. Davis of the Congregational Church and Rev. T. W. Hlman of the Universalist Church. Rev. N. R. Everts of the Baptist Church, in a very cordial and happy manner, extended the greetings of his own church and the other churches of the town. Rev. J. H. Trask of the Maine

Conference, who is now to make his home in Wakefield, followed with interesting and earnest remarks. Rev. Mr. Everts and Rev. Mr. Trask and wife received with Mr. and Mrs. Webber. A social hour followed the reception, during which there was vocal and instrumental music and light refreshments were served. The year has opened auspiciously, and the pastor and church are very hopeful.

*Trinity Church, Lynn.* On Thursday evening, May 3, the members and friends of this church gathered in large numbers to welcome the new pastor, Rev. William Full, and his family. The reception was held in the vestry, which was decorated with plants and the Stars and Stripes. After a social half hour, Mr. Z. N. Lord, the church treasurer, escorted Mr. and Mrs. Full and their daughter to seats on the platform. Mr. James Hill, treasurer of the trustees, then made a pleasing and appropriate address, to which the pastor responded in a tender and impressive manner. Mrs. W. S. Perkins, president of the Ladies' Social Union, presented to Mrs. Full a beautiful bouquet of pinks. Opportunity was then given for introductions and greetings, and the young ladies of the Epworth League served ice cream and cake. W.

## Springfield District

*Notice.*—During the month of May Rev. F. M. Estes will take the place of Rev. A. H. Herrick as correspondent for this district. Items sent to him will receive prompt attention.

*Springfield.*—The Springfield Preachers' Meeting reorganized Monday morning, April 23. The following officers were elected for the ensu-

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preserves and pickles, spread  
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WAX**

Will keep them absolutely moisture and  
acid proof. Paraffine Wax is also useful in  
a dozen other ways about the house. Full  
directions in each pound package. Sold  
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20 Common St. (next south of Hollis St.)  
FOR LADIES ONLY.

This hotel furnishes exceptional advantages to ladies visiting in the city. Its cleanliness, high moral tone, and low rates make it specially inviting. Indorsed by leading city pastors. Permanent room and board for young working women who receive low wages an especial feature. Ladies' and Gents' Lunch Room on first floor.

## WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1¢ doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required.

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ing year: President, A. H. Herrick; vice-president, H. L. Wriston; secretary and treasurer, C. E. Spaulding; executive committee, C. F. Rice, W. J. Heath, J. D. Pickles.

**Grace Church, Springfield.**—The Junior League held its annual mite-box opening last week. An interesting missionary program was followed by refreshments. The mite-boxes netted about \$12.

The services at the Forest Park district are being continued with some promise of success.

**Chicopee Falls.**—During the absence of the pastor, Rev. A. H. Herrick, at the General Conference, the following brethren will supply the pulpit: May 15, Rev. H. G. Buckingham; May 20, Rev. F. M. Estes; May 27, Rev. John Mason.

**West Warren.**—The members and friends of this church gave a very cordial welcome in the form of a public reception to their new pastor and his wife, Rev. and Mrs. H. G. Butler. The Epworth League decorated the church and electric lights in a novel way, and furnished a musical and literary program, while the Ladies' Aid provided a bounteous collation. Mr. and Mrs. Butler were assisted in receiving by Mr. and Mrs. George A. Moody.

**Personal.**—Rev. Drs. J. O. Knowles and H. L. Wriston expect to attend the General Conference.

## N. E. SOUTHERN CONFERENCE

### Providence District

**Newport, First Church.**—This church gave Rev. and Mrs. T. E. Chandler a hearty and enthusiastic reception on the evening of April 24. There was a large attendance, including the ministers of other denominations. The outlook for the new pastor is very encouraging.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**Gilford.**—The pastor appointed to supply here, Rev. George M. Newhall, was on duty the first Sunday. On returning to his home for his family he found them all sick, so that he was excused from service for the next Sabbath. The presiding elder was present in his place. The quarterly conference decided to add \$25 to the claim and hope to meet it without difficulty.

**Laconia, Trinity.**—The year begins well. The people gave the pastor, Rev. J. R. Dinmore, a cordial reception on his return, and cheered him by increasing the estimated claim \$100. The people are feeling encouraged. Sunday, April 29, Mr. Dinmore preached to the Odd Fellows, a large company of whom were

present. He is to preach the sermon to the G. A. R. on Memorial Sunday.

**Wells.**—There has been much sickness here. One Sunday the pastor was not able to preach, and the next Sunday so many of the people were sick that no service was held. By reason of this the quarterly conference had to be postponed.

**Laconia, First.**—The people tendered the pastor, Rev. A. L. Smith, a reception soon after his return to begin his fifth year. All are full of hope that this will be a year of great success. Mr. Smith has gone to Chicago to spend about ten days at the General Conference.

**Monroe and North Monroe.**—Rev. I. C. Brown's welcome as he begins his fourth year has dispelled all his doubts as to the wisdom of his return. No doubt they will have a good year.

**Concord, First.**—This old church, while it has been depleted to quite an extent by deaths and removals, is determined to do the best that it can to help the pastor and make the work of God a success. Dr. Hills is feeling very well and is as enthusiastic in his work as he was twenty-five years ago.

### Dover District

**To Pastors:** Faithfully present all our benevolences. Commence early in the year. Make the most of your standing committees. Explain to them their specific work. Call for a report of progress frequently. Speak a good word for ZION'S HERALD and our school at Tilton publicly and privately. Encourage the young people to secure a thorough education; tell them how and where it can be done. Advise the new departure of our Seminary. Enthuse the people with zeal to push the Twentieth Century Thank Offering. Emphasize class-meetings. Keep warm the heart of the church with the fire of God. By so doing pastor and people will mutually feel the spiritual glow, and it will be a delight to work for God and His church. Plan and labor persistently for definite results. Make this the best year of your ministry in bringing souls into the kingdom. We must advance on spiritual lines. God and the Church hold us responsible. Care for the flock of Christ; feed His lambs.

Report to me projected plans and work accomplished. Let us exhort and encourage one another. I am with you in heart and labors.

**Methuen.**—A delightful reception was given to the new pastor, Rev. W. T. Boultonhouse, Wednesday evening, April 25. Rev. J. W. Adams gave the address of welcome in his usual felicitous style. The response was brief and appreciative of the hearty greeting. The church and school interests of the towns were well represented. Rev. Mr. Oliphant, Congregational, Rev. Mr. Barley, Baptist, Rev. Mr. Gaskin, Universalist, and Mr. White, superintendent of public instruction, extended the friendly hand in fitting terms. A fine musical program was rendered and refreshments were served.

**Rochester.**—Rev. G. W. Farmer and family were given a hearty welcome, on his return from Conference, by the church and citizens generally. The reception committee consisted of John Young and wife, Judge Wentworth and wife, Edward Joslyn and wife. Judge Wentworth was chairman of the evening. Prayer was offered by John Young. Addresses were made by Albert Horne, John Young, Rev. John Manter, Baptist, R. S. White, Y. M. C. A. secretary, and the pastor. The church parlors were tastefully decorated. A fine musical and literary program was given. Refreshments were served, followed by a social hour greatly enjoyed by all.

**Hedding.**—The executive committee met at the camp-ground, Thursday, April 20. It was voted to hold the annual camp-meeting, Aug. 27-Sept. 1. Rev. Otis Cole was chosen agent for the renting of cottages. Parties wishing to let cottages, or to hire, can be accommodated by addressing him at Hedding, N. H. Judge S. D. Wentworth, of Rochester, and Rev. C. H. Farnsworth, of Lawrence, Mass., are agents for the selling of lots. Extensive improvements will be made upon the grounds before the season opens. Religious services will be held here on the Sabbath during July and August. Some of the best preachers in Methodism will officiate. No more charming summer home can be found than in this city among the pines. Here one can find, at small expense, rest and health for the body, culture for the mind, and spiritual tonic for the heart.

## BIG MONEY CANNING FRUIT

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. Particulars free. Mrs. M. BAIRD, 3453 Laclede Ave., St. Louis, Mo.

## Methodist General Conference CHICAGO, MAY 2-31, 1900

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## ANNOUNCEMENT

The Methodist General Conference will be held in Chicago May 2nd to 31st. Excursion fares have been authorized for delegates. Everything essential for the complete comfort of travelers is provided by the Erie Railroad and its connections.

### Address,

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For Bilious and Nervous Disorders  
Are Without a Rival.  
ANNUAL SALES OVER 6,000,000 BOXES.  
10 cents and 25 cents, at all drug stores.

## R.I.P.A.N.S

His intimates avoided him, his breath was so offensive,  
Till at last a friend prescribed for him a treatment inexpensive.  
It was simply Ripans Tabules. He obeyed the timely warning,  
And now his breath is sweeter than a balmy summer morning.

WANTED.—A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**



## General Conference

[Continued from page 601.]

ministry, is the natural, just and generous consummation of tendencies inseparable from the growth of our church."

"The cry for souls — for a million converts as we pass from one century to another — has stirred great convictions of need and duty."

"There is a great waste of men and money in the struggle to support unnecessary churches."

"He who is the Truth will build His church only on the rock of Christian verity."

"Historic differences, traditional distrust and antipathies, and narrow self-interest should be brushed aside in the determined effort to rightly co-ordinate the Methodisms of America."

"It is obvious that the church must avoid partisanship toward classes."

"It is also to be borne in mind that the liability of the church to neglect the poor is constant, and increases with its outward prosperity."

"The money of the rich seems to many necessary to build the imposing church, to sustain its benevolences, and to afford the liberal support naturally so gratifying to the pastor and his family."

"Let, if need be, the church law be amended to more perfectly express the new Testament rule of marriage."

"The decay of the church is inevitable if the church does not abide in the right use of the holy day."

"We face the future with joyful assurance that our divine and adorable Captain will lead on a world-wide and complete triumph and the whole earth be at length renewed in righteousness."

"The past has been glorious, the future must be more glorious."

## General Conference Proceedings

[By telegraph. Continued from page 599.]

## Fifth Day

Dr. P. S. Merrill, presiding elder of Buffalo District, led the morning devotions. The delegates, rested by the relaxation and meditations of the holy Sabbath, were in their places at an early hour, prepared to resume the arduous work of the Conference with increased interest and vigor.

Bishop Hurst occupied the chair of the presiding officer.

A hand-book containing a list of the names and addresses of the delegates, rules of order, and other useful information, was ordered printed.

A protest against the sale of the *Daily Christian Advocate* on Sunday occasioned some discussion, but was satisfactorily explained by Manager D. D. Thompson, so that no blame rested upon the publishers or the Conference.

The authority of a Bishop to consolidate two or more Methodist churches having been denied by a civil court, the matter was presented to the Conference and referred to the committee on Episcopacy.

The board of Bishops presented a memorial concerning theological schools and the election of professors. It was referred to the committee on Education.

Dr. G. E. Ackerman and Dr. J. W. Butler joined in a resolution requiring the committee on Episcopacy to report on Saturday the number of Bishops to be elected. This was done to get the episcopal situation clarified at least three days before the elections, which will begin on Tuesday and end — no man knows when.

Dr. A. B. Leonard moved the reference of the whole matter of Missionary Bishops to that committee, and the motion prevailed.

Dr. P. P. Pope, of Central Ohio, offered a resolution abolishing the six months' term of probation, which was referred without discussion to the committee on Revisals.

Dr. W. H. Crawford, of Allegheny College, offered a resolution opposing the use

of the Epworth League for money-raising purposes. Referred to the committee on Epworth League.

A letter was read from Bishop Taylor, dated at Palo Alto, Cal. He expressed deep regret at being unable to attend the Conference. The secretary was directed to make a suitable reply to the communication.

A resolution providing for a system of homes for children and aged persons was presented and referred.

A resolution providing for the abolition of the office of Missionary Bishop, and offering as a substitute that a general superintendent may be assigned to special superintendency in foreign fields, went to the committee on Episcopacy.

A resolution opposing the use of valuations on church property as part of the basis for making apportionments for missions, was debated, and then referred.

The publishing business of the church was brought up again by a resolution asking the Book Committee to report on the feasibility of reducing the number of *Advocates*. The resolution was referred to the committee on Book Concern.

A resolution designed to prevent the throttling of resolutions and memorials in committee by requiring a report of some kind on every matter referred, was lost by a close standing vote.

Up to this time the proceedings had been somewhat tame and monotonous. Then there came a breeze which threatened to develop into a tornado. It was started by Dr. Buckley, who introduced a resolution to the effect that the editor of the *Daily Advocate* be directed to decline articles of a controversial character relating to pending questions. The mover was asked if he contemplated articles relating to the theological controversy now on in the church, and he answered in the affirmative. Dr. H. M. Hamill, of Central Illinois, opposed the resolution; he thought the Conference needed the light that would come from the class of articles described. Dr. Potts, of the *Michigan Advocate*, paid his respects to Dr. Buckley by saying that the official editors had become so used to suppressing things that they wanted to turn the General Conference into an official paper, and stoutly opposed the resolution. Dr. Lanahan took the same view, remarking that there was a wonderful disposition on the part of the official editors to suppress things. Dr. Robert Watt, of Wilmington, favored the resolution. Dr. T. N. Boyle, of Pittsburg, thought it best not to shut out any light; he favored leaving the matter with the editor of the *Daily*. W. J. Welch, of Wyoming, favored the resolution. About this stage of the game Dr. Buckley was getting warmed up over the assertion that the official editors had suppressed certain articles. He was compelled to sit down and keep still for the space of three minutes because a motion to table had been made, and the previous question had been called for. The motion to table was lost by a narrow majority of 45. Then he got the floor and defended himself and his brother official editors against the charge of suppression. He denied that he had ever done anything of the kind in the office of the *Christian Advocate*, and declared that any man who made such an accusation "had either turned coward over night or was something else the day before." Notwithstanding Dr. Buckley's defiant attitude, it was quite plain that many in the Conference did not accept his official denial that the official papers are not guilty of suppressing articles inimical to the interests of officialdom. For once the doughty Doctor narrowly escaped a defeat.

On motion of Dr. Bristol, the editor of the *Daily* was directed to refuse corrections of speeches in the stenographic reports that

add to or take from the original substance of the speech.

M. N. Johnson, of North Dakota, offered a resolution in favor of individual communion cups, and the document was tabled before he could get back to his seat.

There was a lengthy debate over resolutions introduced by Dr. Forbes of Northern Minnesota, requiring the publication of the entire Ritual in the Hymnal and a better provision for the recording and transfer of the names of baptized children along with the names of parents.

When the Conference adjourned at noon it did so to meet at 8 P. M. in Studebaker Hall for the purpose of receiving the fraternal delegates.

## New England Men on General Conference Committees

## EPISCOPACY

East Maine, W. W. Ogier, A. W. Harris; Maine, E. O. Thayer, I. S. Locke; New England, J. W. Hamilton, G. F. Washburn; New England Southern, S. O. Benton, R. F. Raymond; New Hampshire, W. H. Hutchin, A. T. Cass; Vermont, W. S. Smithers, S. R. Fletcher.

## ITINERANCY

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, J. H. Fuller; New England, S. F. Upham, C. R. Magee; New England Southern, A. J. Coultas, C. Lippitt; New Hampshire, J. M. Durrell, C. E. Foote; Vermont, L. O. Sherburne, L. H. Hanson.

## BOUNDARIES

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, John Fuller; New England, W. F. Warren, G. F. Washburn; New England Southern, Costello Lippitt; New Hampshire, — — —; Vermont, L. H. Hanson, W. S. Smithers.

## REVISALS

East Maine, W. W. Ogier, A. W. Harris;

## DESERVES IT

## Remarkable Success of a New Treatment for Piles

For many years it has been supposed that the only absolute sure cure for piles was by surgical operation, but the danger to life and the pain and expense has been so great that many thousands suffer for years rather than submit to this last resort; or they seek the temporary relief in the many remedies claimed to relieve piles and rectal troubles, salves, ointments and similar simple remedies which give only slight and very temporary relief.

A new preparation which is painless and harmless but which affords immediate relief and in many cases a complete cure in a very short time, is sold by druggists under the name of Pyramid Pile Cure.

It is in suppository form used at night and its regular use has cured thousands of obstinate, long standing cases, and it seems to be equally effective in all the various forms of piles, whether itching, bleeding or protruding.

The Pyramid Pile Cure allays the inflammation and intolerable itching, reduces the tumors and its astringent properties cause the enlarged blood vessels to contract to a normal, healthy condition.

A Baltimore gentleman relates his experience with the Pyramid Pile Cure in these words:

"It affords me unusual pleasure to add my endorsement to those of others relative to your really wonderful pile remedy. I was a sufferer for years until told by a fellow salesman of the Pyramid Pile Cure. It has entirely cured me and I cheerfully send this for publication if you wish to use it in that direction. I wish you would send me one of your little books on cause and cure of piles; I desire to show it to some friends."

Any pile sufferer may use the Pyramid with certainty that it will give instant relief and regular use a permanent cure and the still further certainty that it contains no cocaine, morphine or metallic or mineral poison.

All druggists sell Pyramid Pile Cure, 50 cents for full sized treatment.



Maine, D. B. Holt, J. H. Fuller; New England, W. T. Perrin, A. B. F. Kinney; New England Southern, W. J. Yates, H. A. Fifield; New Hampshire, G. M. Curl, F. P. Kellom; Vermont, S. R. Fletcher, L. O. Sherburne.

## TEMPORAL ECONOMY

East Maine, E. H. Boynton, A. W. Harris; Maine, I. S. Locke; New England, J. H. Mansfield, J. M. Dunham; New England Southern, A. J. Coultas, R. S. Douglass; New Hampshire, W. H. Hutchin, A. T. Cass; Vermont, W. S. Smithers, S. R. Fletcher.

## BOOK CONCERN

East Maine, W. W. Ogier, A. W. Harris; Maine, E. O. Thayer, I. S. Locke; New England, J. H. Mansfield, W. S. Allen; New England Southern, A. J. Coultas, C. Lippitt; New Hampshire, G. M. Curl, F. P. Kellom; Vermont, S. R. Fletcher, L. O. Sherburne.

## MISSIONS

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, I. S. Locke; New England, James Mudge, G. F. Washburn; New England Southern, W. J. Yates, H. A. Fifield; New Hampshire, J. M. Durrell, A. T. Cass; Vermont, W. S. Smithers, S. R. Fletcher.

## EDUCATION

East Maine, W. W. Ogier, A. W. Harris; Maine, J. H. Fuller; New England, W. F. Warren, C. C. Bragdon; New England Southern, A. J. Coultas, R. S. Douglass; New Hampshire, J. M. Durrell, A. T. Cass; Vermont, L. O. Sherburne, L. H. Hanson.

## SUNDAY-SCHOOLS AND TRACTS

East Maine, E. H. Boynton, A. W. Harris; Maine, J. H. Fuller; New England, S. F. Upham, W. S. Allen; New England Southern, W. J. Yates, R. S. Douglass; New Hampshire, J. M. Durrell, A. T. Cass; Vermont, S. R. Fletcher, L. O. Sherburne.

## FREEDMEN'S AID AND SOUTHERN EDUCATION

East Maine, W. W. Ogier, A. W. Harris; Maine, E. O. Thayer; New England, J. W. Hamilton, J. M. Dunham; New England Southern, J. I. Bartholomew, R. F. Raymond; New Hampshire, G. M. Curl, C. E. Foote; Vermont, S. R. Fletcher, W. S. Smithers.

## EPWORTH LEAGUE

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, J. H. Fuller; New England, W. T. Perrin, C. R. Magee; New England Southern, W. J. Yates, H. A. Fifield; New Hampshire, W. H. Hutchin, F. P. Kellom; Vermont, L. O. Sherburne, L. H. Hanson.

## CHURCH EXTENSION

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, I. S. Locke; New England, S. F. Upham, A. B. F. Kinney; New England Southern, J. I. Bartholomew, R. F. Raymond; New Hampshire, G. M. Curl, C. E. Foote; Vermont, L. H. Hanson, W. S. Smithers.

## STATE OF THE CHURCH

East Maine, W. W. Ogier, A. W. Harris; Maine, E. O. Thayer, I. S. Locke; New England, J. H. Mansfield, C. C. Bragdon; New England Southern, —; New Hampshire, —; Vermont, L. O. Sherburne, L. H. Hanson.

## TEMPERANCE

East Maine, E. H. Boynton, A. W. Harris; Maine, D. B. Holt, J. H. Fuller; New England, Jas. Mudge, W. S. Allen; New England Southern, J. I. Bartholomew, R. F. Raymond; New Hampshire, W. H. Hutchin, F. P. Kellom; Vermont, L. H. Hanson, W. S. Smithers.

## CHURCH REGISTER

## HERALD CALENDAR

Norwich Dist. Min. Asso. at Mystic, Conn., June 11, 12

## POST OFFICE ADDRESSES

Rev. C. C. Whidden, 52 Gilman St., Portland, Maine.  
Rev. Wm. S. Jones, Pleasantdale, Maine.

WORCESTER PREACHERS' MEETING. — The Preachers' Meeting of Worcester and Vicinity will be held at Trinity Church, Worcester, Monday, May 14, forenoon and afternoon. H. G. BUTLER, Sec.

ERRATUM. — Some one has made a mistake in regard to the amount raised for Mallaleu Seminary for endowment. In the HERALD of last week it reads \$5,000; it should be \$500. GEO. M. HAMLEN.

METHODIST SOCIAL UNION — LADIES' NIGHT. — The Ladies' Night of the Methodist Social Union for May will be held at the American House, 50 Hanover St., on Monday, May 21, at 5.15 p. m. Dinner will be served promptly at 6.15. This will be Navy Night, and special attention will be given to the reception. Col. Henry Clay Cochrane, U. S. M. C., will deliver an address upon "Santiago and Guantamano."

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EVANGELICAL ALLIANCE. — The Evangelical Alliance will hold its next meeting, Monday, May 14, at 10.30 a. m., at Bromfield St. Church, Boston. Topic for the day — Echoes from the Ecumenical Missionary Conference. Speakers, Rev. Dr. John G. Paton, missionary to the New Hebrides, and Rev. Dr. A. T. Pierson, editor-in-chief of *Missionary Review of the World*. The public are cordially invited.

"Murder will out." Impurities in the blood will also be sure to show themselves unless expelled by Hood's Sarsaparilla.

TRAINING SCHOOL COMMENCEMENT. — The Commencement exercises of the Training School connected with the Deaconess Home will be held in Tremont St. Church, Boston, Thursday, May 17, at 2.30 p. m. Rev. C. L. Goodell, D. D., of Brooklyn, will deliver the address, and Mr. Herbert A. Thayer and the Deaconess Quartet will furnish music. All are cordially invited.

Babies thrive on Mellin's Food because it contains the elements necessary to make sound, healthy bodies.

DEDICATION AT MEDFORD HILLSIDE. — The dedicatory services in connection with the M. E. Chapel at Medford Hillside will occur next Sunday, May 13. At 2.30 p. m. a sermon will be preached by Rev. N. T. Whitaker, D. D., of Chelsea, followed by the dedicatory service in charge of Presiding Elder Thorndike. At 7.30, Rev. Oliver W. Hutchinson, of Grace Church, Cambridge, will preach. The chapel is located on the corner of Winthrop and Dearborn Sts. Trains from Boston (North Union Station, Southern Division) arrive at Medford Hillside at 1.50, 2.30, 5.45 and 6.45 p. m. Electric to Medford leave one within fifteen minutes' walk of the chapel. ARTHUR BONNER.

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CAMBRIDGE DISTRICT EPWORTH LEAGUE CONVENTION at Watertown, May 16, afternoon and evening. This will be a gathering of League workers from all parts of the district, and some well-known speakers will be there from outside the district. Rev. H. E. Foss, of Bangor, Me.; Rev. L. H. Dorchester, of Boston, Miss E. C. Northup, of Waltham, Rev. O. W. Scott, of Malden, Mr. G. W. Penniman, of Fall River — all on the First General Conference District Cabinet; Rev. G. H. Speaker, of Newton Centre, Rev. G. R. Grose, of Newton, Rev. N. B. Fink, of Somerville, Rev. A. M. Osgood, of Clinton, Mr. J. E. Lacount, of Somerville, Mr. J. C. Hazleton, of Somerville, and many other League workers, will be present to take some active

part in the convention. Watertown is within easy distance of Boston by electric, and many of the young people should plan to be there at both sessions.

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Humors, boils, are designated  
Signals warning you of these.  
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Makes you feel like begging, stealing,  
Rather than engage in work.  
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## OUR BOOK TABLE

**The Life of William H. Seward.** By Frederic Bancroft. With Portraits. In Two Volumes. Harper & Brothers: New York.

As models of handsome book-making, these two volumes in crimson and gold covers and rough edges, of 550 pages each, are very attractive. Seward is one of the few great American characters. He lived at a crucial time in the history of this country, and did an epochal work. He deserved a suitable biographer, and the man appears in Mr. Bancroft. The author reproduces the entire life of Mr. Seward, from his interesting childhood and youth to the time of his death. We see the school-boy in his native environment, the school-teacher, the law student and the young lawyer, the politician, governor, legislator, and United States senator, the wise, judicious and comprehensive statesman, maker of the Republican Party, candidate for President (to have the position wrested from him by the honest but little known Lincoln), later Lincoln's chief adviser and best helper, exhibiting remarkable wisdom and comprehensiveness as a diplomat. The biographer holds a steady pen, discriminatingly revealing the real man. These volumes are a substantial addition to the literature of the times. Whoever reads them will secure a well-balanced view not only of Seward, but of his colleagues and the important events which characterized the period. No library is complete without these two volumes.

**The Klondike Stampede.** By Tappan Adney. Special Correspondent of *Harper's Weekly* in the Klondike. Profusely Illustrated. Harper & Brothers: New York. Price, \$3.

This volume of nearly 500 pages is by far the most exhaustive and interesting work that we have seen on the Klondike. So profuse are the illustrations, covering almost every other page, that a good history of the land, how the people got there, and how they lived and toiled when there, may be obtained from the pictures alone. The author was one of the pioneers of the Klondike region, and lived among the gold-seekers during the stirring times of the gold fever of 1897-'98. The book is an admirably written narrative of Mr. Adney's experiences and observations.

**Christ Came Again: The Parousia of Christ a Past Event, the Kingdom of Christ a Present Fact, with a Consistent Eschatology.** By William S. Urmey, D. D. Eaton & Mains: New York. Price, \$1.25.

The author states, in a "Preliminary," that "this book is an attempt to prove, after twenty-seven years of close attention to the subject, that the second coming of Christ, or the parousia, is a past event, and then to present an eschatology consistent with such a showing." He makes a candid, comprehensive, and, to many, a conclusive case. Students interested in this subject will find the book particularly helpful.

**The Nicaragua Canal.** By William E. Simmons. Illustrated. Harper & Brothers: New York. Price, \$1.25.

This book is very timely, and covers comprehensively this very important subject, which is now being pressed in Congress and discussed by the public press. It contains an account of the country, its people, customs, government, etc., and a his-

tory of the canal from its inception to the present day, with a full description of the work now completed, government surveys, and work yet to be done.

**Charlemagne (Charles the Great): The Hero of Two Nations.** By H. W. Carless Davis, M. A. G. P. Putnam's Sons: New York. Price, \$1.50.

This is another of that very valuable series, "Heroes of the Nations," edited by Evelyn Abbott, of which there are to be thirty in all. The selection is comprehensive, including representative men of all the important nations. "U. S. Grant" and "Robert E. Lee" are chosen as the heroes of the United States. The author has done his work with critical care. He reproduces, as a necessary background in order to understand this Western Emperor, the life and thought of the age. The illustrations are fine, and help the reader to apprehend the man and his times.

**Problems in Ethics; or, Grounds for a Code of Rules for Moral Conduct.** By John Steinfurt Kedney. Author of "The Beautiful and the Sublime," "Hegel's Aesthetics," "Christian Doctrine Harmonized," "Mens Christi." G. P. Putnam's Sons: New York. Price, \$1.25.

To the many who have followed this luminous philosopher and Christian teacher in his other volumes, only an announcement of this new book is necessary. He walks steadily through the great problems of "Human Freedom," "Utilitarianism," "Conscience," "Immortality," until he reaches the "Religious Consciousness," and finds "Christianity the True Philosophy."

**A New England Boyhood; and Other Bits of Autobiography.** By Edward Everett Hale. Little, Brown & Co.: Boston.

The multitude of personal and grateful friends of Edward Everett Hale — and who has more? — will especially give glad welcome to this, the sixth volume in the Library Edition, because it reproduces the author's "A New England Boyhood" and other autobiographical sketches, the whole telling quite connectedly the story of this uniquely interesting and useful life. Old Boston, Cambridge, Harvard College, and the men and women of 1825, are spread before the reader in charming panoramic views. This will long remain the favorite and favored volume of this edition.

**Under Orders; or, Not His Own Master.** By Mrs. G. S. Reaney. Advance Publishing Co.: Chicago. Price, 75 cents.

A story of thrilling adventure and heroism, drawn from the great treasure-house of such scenes — modern missionary enterprise. It shows anew that missionary truth is stranger and more exciting than the old-time fiction of adventure. The leading character is a hero in many senses, for he not only braves the dangers of Tierra del Fuego, but he gives up the girl he loves when she makes it a question of choice between her and the call of the Master. In the end he gains more than he has lost, for he wins her back, a devoted woman, by his heroic example.

**Dwight L. Moody: The Man and his Mission.** Monarch Book Co.: Chicago and Philadelphia.

This volume of 400 pages contains: Part I, A biographical sketch, by George T. B. Davis; Part II, "Character Studies," by Rev. Dr. Frank W. Gunsaulus, Bishop J. H. Vincent, Rev. Drs. Herrick Johnson, Frank Crane, Joseph Cook, Russell H. Conwell, Bishop Samuel Fallows, Rev. Drs. George F. Pentecost, P. S. Henson and John V. Farwell; Part III, Moody's "Dramatic Version of Famous Bible Stories."

**The Foresterman of Vimpek.** By Madam Flora P. Kopta. Lothrop Publishing Co.: Boston. Price, \$1.25.

This attractive volume, with its cover of dark green suggestive of the forest depths whose life it portrays, is a welcome addition to the year's literature, primarily because it introduces American readers to life in a remote corner of the world — a forest

village of Bohemia, whose people are the real Bohemians, a class which has sent many sturdy and steady immigrants over the sea to America. In the charming and almost unknown community in which lives the foresterman and his neighbors of the little village "on the edge of the forest," the duties, desires, passions and purposes of men and women are just as human and just as diversified as in the busier haunts of men. Madam Kopta shows this, even while displaying the simplicity and limitations of this village and forest life.

## Magazines

— Seldom does a magazine group so much that is interesting, strong and pertinent as is found in the May number of the *Atlantic*. H. D. Sedgwick, Jr., writes upon "Nations and the Decalogue," and Edmund Gosse upon "The Milton Manuscripts at Trinity." The very interesting "Autobiography of W. J. Stillman" is continued, and W. D. Howells discusses "Mr. Charles W. Chesnut's Stories." (Houghton, Mifflin & Co.: Boston.)

— The leading papers in *Scribner's* for May, both superbly illustrated, and either one well worth the price of this number, are, "Some Picturesque Sides of the Paris Exposition" and "Rapid Transit in New York." There is another chapter on Cromwell by Governor Roosevelt, another of

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"Tommy and Grizel," by J. M. Barrie, and an informational paper on "The Intermediate Stage of the Boer War." (Charles Scribner's Sons: New York.)

—The important contributions in the *Homiletic Review* for May are: "The Progress of Scientific Thought during the Nineteenth Century," by Prof. G. Frederick Wright; "Zahn's Vindication of the New Testament Books," by Prof. George H. Schodde; "Old and New Missionary Hymns," by Rev. J. H. Ross. Rev. F. B. Meyer's sermon on Moody is the most noteworthy in the sermonic section. The other departments are full and strong. (Funk & Wagnalls Co.: New York.)

—The *Biblical World* for May contains three important and valuable contributions, besides other instructive matter. The articles are: "The Purpose and Plan of the Gospel of Mark," by Ernest D. Burton; "The Various Attitudes of Scholars and People toward the Bible," by Philip S. Moxom, D. D.; "The Dress of the Master" (illustrated), by A. Kingley Glover. (The University of Chicago Press: Chicago.)

—The article which will attract special attention in *Appletons' Popular Science Monthly* for May is written by Comptroller Coler of New York on "The Most Expensive City in the World." Prof. Frank H. Bigelow has an interesting and instructive paper on "The Coming Total Eclipse of the Sun," which is illustrated. "The Negro Since the Civil War," by Prof. N. S. Shaler, and "A Hundred Years of Chemistry," by Prof. F. W. Clarke, are strong papers. (D. Appleton & Co.: New York.)

—The special features of the May number of the *American Monthly Review of Reviews* are a sketch of the Hon. Charles H. Allen, the first governor of Porto Rico, by Henry Macfarland, and sketches of Generals Joubert, Cronje, Botha, and other military leaders of the Boers. In "The Progress of the World" the subjects of Admiral Dewey's candidacy, the government of Porto Rico and Alaska, the recent strike epidemic, the Carnegie reorganization, the opening of the Paris Exposition, the Queen's visit to Ireland, and the South African campaign, are editorially treated. (Review of Reviews Co.: New York.)

—The *Interhational Monthly* for May contains five strong and comprehensive papers. They are: "Fine Art as Decoration," by Russell Sturgis; "Modern Views of Matter," by Oliver J. Lodge; "The Need of State Endowment" (for the advancement of medical science), by D. B. St. John Roosa; "Astronomical Photography," by Harold Jacoby; "Social Conditions in Kentucky," by Wm. Lindsay, U.S. Senator from Kentucky. (Published at Burlington, Vt., by the Macmillan Co., New York.)

—The leading contributions in the May number of the *Missionary Review of the World* are: "The Providence of God in Missions," by Dr. A. T. Pierson; "Zinzen-dorf, the Father of Modern Missions," by Belle M. Bain; "The Reign of Terror on the Kongo," by Dr. D. C. Rankin; "The Buddhist Revival in Ceylon," by Oscar L. Joseph; "The Roman Catholic Crisis in France," by Othon Guerlac; and "The Greatest Famine of the Century," by Geo. Sherwood Eddy and J. Sinclair Stevenson. (Funk & Wagnalls Company: New York.)

—Among the timelier articles in the *Century* for May is an essay by Andrew Carnegie entitled, "Popular Illusions about Trusts." The writer contends that the

popular welfare is increased by trusts; also, that such aggregations of productive capital are usually short-lived. "The only people who have reason to fear trusts," he says, "are those who trust them." An editorial in the same number entitled "The Real Danger of Trusts," while agreeing with Mr. Carnegie as to the material advantages of such combinations, sets forth wherein they are a menace to the independence of the individual and the state. The two leading serials—Mr. Morley's "Oliver Cromwell" and Dr. Mitchell's "Dr. North and His Friends"—maintain their interest. (Century Co.: New York.)

—The *Methodist Magazine and Review* for May is a thoroughly patriotic Queen's Birthday number. A fine sketch of the Queen, by Mrs. Oliphant, with two portraits; "The Queen's Visit to Ireland," with four engravings; Ian Maclaren's patriotic sermon, "Comfort for England;" "India in Famine Time," illustrated; "The Problem of Race and Population in Canada," by C. C. James, M. A., Deputy Minister of Agriculture; "Some Canadian Poets," illustrated; "George Müller" and "Lord Shaftesbury," with several engravings, are all articles of special interest. (William Briggs: Toronto.)

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### An Auspicious Beginning

THE General Conference has made a splendid beginning. The provisional delegates were promptly seated on the opening day. The Episcopal Address, written and read by Bishop Andrews, is a remarkable paper—comprehensive, philosophic, luminous and pertinent. It is a pronouncement which will instruct, illuminate and guide the church, and will prove a substantial contribution to Christian thought. It fully justifies the declaration made by Rev. James Robertson of the Irish Conference from the platform of the body, when he pronounced it: "The finest utterance of ecclesiastical statesmanship ever issued." We give the substance of it in this issue, and exhort our readers to study it. Many will deem the discussion of our doctrinal fidelity and our relative decline the most masterly and helpful portions.

There are refreshing indications, as will be seen by our report, that this Conference is to lay hold of important matters fearlessly and take needed action. It is decidedly a reform Conference, and the laymen especially show a vigorous and unyielding determination to relieve the church of many things which have scandalized it.

### Brieflets

[Continued from page 584.]

Presbyterian Church, Warren St., at 4 P. M. On Monday, at 10.30, he will address the Evangelical Alliance in the Bromfield St. Methodist Church. On Monday night he will speak at the Presbyterian Church on Dorchester St., near Broadway, South Boston. On Wednesday evening he will speak at the Congregational Church of Quincy, and on Thursday night at the United Presbyterian Church on Berkeley St., corner of Chandler St. He returns to New York to speak in one of the Presbyterian churches on the 20th inst. While here he will be entertained by Mr. John Gilchrist at his Roxbury home, and may be communicated with, through him, at his dry goods store on Washington and Winter Streets.

For many years Rev. Dr. A. J. F. Behrends, of Brooklyn, has stood as a bulwark of orthodoxy, and has been held up by the conservative religious press as one of the safest and strongest defenders of the faith once delivered to the saints. He startled his hearers, therefore, on the closing day of the Ecumenical Missionary Conference, by saying:

"There is much truth in creed, but there is also much hay and stubble. What is most needed is the power to put all creeds in a pile and set fire to them and burn up the dross. When the hay and stubble have been consumed, you will find then the pure gold and silver of the Gospel. When the creeds have been burned and the ashes of the stubble blown away, you will find, beyond doubt, that there remains only the fundamental principle of the Gospel of Jesus Christ. That is all there is in any creed worth fighting for." That is very nearly the same great truth that Bishop Thoburn voiced before this Conference, to which special attention was called in last week's issue. Not creeds, not the Bible even, as supreme, but Jesus Christ, we are to know and to preach as did John and Paul.

Rev. S. P. Heath, of Giltford, N. H., in his great affliction, writes under date of May 6: "My dear wife, Elisabeth Colby (Barrows) Heath, passed away to her rest in heaven last evening (the 5th) at 8.30. For fifty-one years she has been a devoted, faithful, Christian wife to me. Her death plunges me into deep sorrow, but amid blinding tears I still can say, 'God's will be done.'"

Rev. G. M. Bailey, of Searsmont, Me., writes under date of May 6: "I have been at the bedside of Father E. M. Fowler, one of our best-beloved superannuates, twice today, and looked upon him with mingled reverence and anxiety as he lay struggling with that dread disease, pneumonia. We have but little hope of his recovery. He is revered and loved by young and old alike. He is happy in Jesus."

### Bishop Foster

THE unanimous rising vote expressing the high regard and full sympathy with the venerable and venerated Bishop Foster, who is prevented from attending the General Conference on account of advanced years and infirm health, was both proper and gracious. No figure in our modern Methodism has been more distinguished or justly honored. During the most significant years of this century he has stood in the forefront of our church. As a virile and eloquent preacher, as professor and head of great educational institutions, as a theologian profound and progressive, as the author of volumes dealing with the deepest themes of God and man, as a forceful administrator in the office of Bishop, as a man of holy character, thoroughly Spirit-filled, he has stood before us as a type of Christian and minister than which there has been no higher or better. May it be long before the church is deprived of his presence with it! — *Daily Christian Advocate*.

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